1795250 (2

Nº 499



F. Hayman in et del.

C. Grignion Soule

1795250 (2

Nº 499



F. Hayman in et del.

C. Grignion Soule

P.P.5250.fa.

THE

SPECTATOR.

VOLUME the SEVENTH.



LONDON:

Printed for Jand R.TONSON and S.DRAPER.
MDCCLIII.



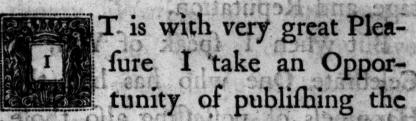


complified General But fuch Heprelensedors give any Reader-

Mr. METHUEN.

Persedions as excend no farther

- Suffering nwo aid of mail



Gratitude I owe You, for the Place You allow me in your Friendship and Familiarity. I will not acknowledge to You that I have often had You in my Vol. VII. A Thoughts,

Thoughts, when I have endeavoured to Draw, in some Parts of these Discourses, the Character of a Good-natur'd, Honest and Accomplish'd Gentleman. But such Representations give my Reader an Idea of a Person blameless only, or only laudable for such Persections as extend no farther than to his own private Advantage and Reputation.

But when I speak of You, I Celebrate One who has had the Happiness of possessing also those Qualities which make a Man useful to Society, and of having had Opportunities of Exerting them in the most Conspicuous Manner.

The

The Great Part You had, as British Amhassador, in Procuring and Cultivating the Advantageous Commerce between the Courts of England and Portugal, has purchased You the lasting Esteem of all who understand the Interest of either Nation.

Those Personal Excellencies which are over-rated by the ordinary World, and too much neglected by Wise Men, You have applied with the justest Skill and Judgment. The most graceful Address in Horsemanship, in the Use of the Sword, and in Dancing, has been employed by You as lower Arts, and as they have

Minifer

A 2 occa-

occasionally served to cover, or introduce the Talents of a skilful Minister.

But your Abilities have not appear'd only in one Nation. When it was your Province to Act as Her Majesty's Minister at the Court of Savoy, at that time incamped, You accompanied that Galant Prince thro' all the Vicissitudes of his Fortune, and shared, by his Side, the Dangers of that Glorious Day in which He recovered His Capital. As far as it regards Personal Qualities, You attained, in that one Hour, the highest Military Reputation. The Behaviour of our Minister

Minister in the Action, and the good Offices done the Vanquished in the Name of the Queen of England, gave both the Conqueror and the Captive the most lively Examples of the Courage and Generosity of the Nation he represented.

Your Friends and Companions in your Absence frequently talk these things of You, and You cannot hide from us, (by the most discreet Silence in any Thing which regards Yourself) that the frank Entertainment we have at your Table, your easy Condescension in little Incidents of Mirth and Diversion, and general Complaneous A 3 cency

cency of Manners, are far from being the greatest Obligations we have to You. I do assure You there is not one of your Friends has a Greater Sense of your Merit in general, and of the Favours You every Day do us, than,

SIR,

Your most Obedient, and

most Humble Servant,

Table your early Conductor

little Incidents of Mad

Allereet Eilance in any V

A Richard Steele.

STUDERS TO CONTRACT OF THE STREET

THE

THE STORT ALT OF A

SPECTATOR.

VO L. VII.

ACCIONATION OF THE SECOND

Charles alternative Cates and decide

Control of the party of the par

tenry the Dantschiller, by Town

J. H.T.

tracks Day-do on all high

SPECTATOR

THE TWO CLOSE THE

overhelm was a server or



THE BEST SELECTION OF THE OF

SPECTATOR.

Nº 474 Wednesday, September 3, 1712.

Afferitas agrestis & inconcinna

Hor. Ep. 18.1. 1. v. 6,

liter being proof and bedrebed to

A clownish Roughness, and unkindly close, Unfriendly, sliff, and peevishly morose.

CREECH-

Mr. SPECTATOR,

bring the

EING of the Number of those that have lately retired from the Center of Business and Pleasure, my Uneasiness in the Country where I am, arises rather from the Society than the Solitude of it. To be obliged to receive and return Visits

from and to a Circle of Neighbours, who through Diversity of Age or Inclinations can neither be entertaining or serviceable to us, is a vile Loss of Time, and a Slavery from which a Man should deliver himself, if possible: For why must I lose the remaining part of my Life, because they have thrown away the former part of theirs? It is to me an insupportable Afsiction, to be tormented with the Narrations of a Set of People, who are warm in their Expressions of the quick Relish of that Pleasure which their Dogs and Horses have a more delicate Taste of. I do also in

my Heart detest and abhor that damnable Doctrine and Polition of the Neceslity of a Bumper, though to one's own Toft; for though it's pretended that their deep Petations are used only to inspire Griety, they certainly drown that Chearfulnels which would furvive a moderate Circulation. If at these Meetings it were left to every Stranger either to fill his Glass according to his own Inclination, or to make his Retreat when he finds he has been sufficiently obedient to that of others, these Entertainments would be governed with more good Sense, and consequently with more Good-breeding, than at prefent they are. deed where any of the Guests are known to measure their Fame or Pleasure by their Glass, proper Exhortations might be used to these to push their Portunes in this fort of Reputation; but where 'tis unseasonably infifted on to a modest Stranger, this Drench may be faid to be swallowed with the same Necessity, as if it

had been tendered in the Horn for that purpose, with this aggravating Circumstance, that it distresses the Entertainer's Guest in the same degree as it relieves his

Horfes. 'TO attend without Impatience an Account of fivebarr'd Gates, double Ditches, and Precipices, and to furvey the Orator with desiring Eyes, is to me extremely difficult, but absolutely necessary, to be upon. tolerable Terms with him : but then the occasional. Bursting out into Laughter, is of all other Accomplishments the most requisite. I confess at present I. have not the command of these Convulsions, as is neceffary to be good Company; therefore I beg you. would publish this Letter, and let me be known all at . once for a queer Fellow, and avoided. It is monstrous to me, that we, who are given to Reading and calm · Conversation, should ever be visited by these Roarers: But they think they themselves, as Neighbours, may come into our Rooms with the same Right, that they

and their Dogs hunt in our Grounds.

'YOUR Institution of Clubs I have always admir'd, in which you constantly endeavoured the Union of the metaphorically Defunct, that is such as are neither serviceable to the Busy and Enterprising part of Mankind,

Mankind, nor entertaining to the Retir'd and Speculative. There should certainly therefore in each County be established a Club of the Persons whose Converfations I have described, who for their own private. as also the public Emolument, should exclude, and be excluded all other Society. Their Attire should be the same with their Huntsmens, and none should be admitted into this green Conversation-Piece, except he had broke his Collar bone thrice. A broken Rib or two might also admit a Man without the least Obposition. The President must necessarily have broken his Neck, and have been taken up dead once or twice: For the more Mains this Brotherhood shall have met with, the eafier will their Conversation flow and keep up; and when any one of these vigorous Invalids had finished his Narration of the Collar-bone, this naturally would introduce the History of the Ribs. Besides, the different Circumftances of their Falls and Fractures would help to prolong and diversify their Relations. "There should also be another Club of such Men, who have not succeeded so well in maining themselves, but are however in the constant Pursuit of these Accomplishments. I would by no means be suspected by what I have faid to traduce in general the Body of Fox-hunters; for whilft I look upon a reasonable Creature full speed after a Pack of Dogs, by way of Pleafure, and not of Bunnels, I shall always make honourable mention of it.

BUT the most irksom Conversation of all others. I have met with in the Neighbourhood, has been among two of three of your Travellers, who have overlooked Men and Manners, and have passed thro's France and Italy with the same Observation that the Carriers and Stages Coachmen do thro's Great-Britain; that is, their Stops and Stages have been regulated according to the Liquor they have met with in their Passege. They indeed remember the Names of abundance of Places, with the particular Fineries of certain Churches: But their distinguishing Mark is certain Prettinesses of Foreign Languages, the meaning of which they could have better express'd in their own. The Entertainment

- tainment of these fine Observers, Shakespear has de-
 - In talking of the Alps and Apennines,
 The Pyrenean, and the River Po.
- and then concludes with a Sigh,
 - · Now this is wershipful Society!

I would not be thought in all this to hate fuch honest Creatures as Dogs; I am only unhappy that I cannot partake in their Diversions. But I love them fo well, as Dogs, that I often go with my Pockets stuffed with Bread to dispense my Favours, or make my way through them at Neighbours Houses. There is in particular a young Hound of great Expectation, Vivacity, and Enterprise, that attends my Flights wherever he spies me. This Creature observes my Countenance, and behaves himfelf accordingly. His " Mirth, his Frolic, and Joy upon the Sight of me has been observed, and I have been gravely defired not to encourage him so much, for it spoils his Parts; but l think he shews them sufficiently in the several Boundings, Friskings, and Scourings, when he makes his * Court to me: But I foresee in a little time he and I must keep Company with one another only, for we are fit for no other in these Parts. Having inform'd your how I do pass my time in the Country where I am, I must proceed to tell you how I would pass it, had I fuch a Fortune as would put me above the Observance of Ceremony and Custom.

MY Scheme of a Country Life then should be as follows. As I am happy in three or sour agreeable Friends, these I would constantly have with me; and the Freedom we took with one another at School and the University, we would maintain and exert upon all Occasions with great Courage. There should be certain Hours of the Day to be employ'd in Reading, during which time it should be impossible for any one of us to enter the other's Chamber, unless by Storm. Af-

ter this we would communicate the Trash or Treasure

we had met with, with our own Reflexions upon the 'Matter; the Justness of which we would controvert with good-humour'd Warmth, and never spare one another out of that complaifant Spirit of Conversation. which makes others affirm and deny the same matter in a quarter of an Hour. If any of the neighbouring Gentlemen, not of our Turn, should take it in their heads to vifit me, I should look upon these Persons in the same degree Enemies to my particular state of Happinels, as ever the French were to that of the Public, and I would be at an annual Expence in Spies to obferve their Motions. Whenever I should be surprised with a Visit, as I hate Drinking, I would be brisk in fwilling Bumpers, upon this Maxim, That it is better to trouble others with my Impertinence, than to be troubled myself with theirs. The Necessity of an Infirmary makes me resolve to fall into that Project: and as we should be but Five, the Terrors of an involuntary Separation, which our Number cannot fo well admit of, would make us exert ourselves, in opposition to all the Particulars mentioned in your Institution of that equitable Confinement. This my way of Life I' know would subject me to the Imputation of a morose, covetous, and fingular Fellow. These and all other hard Words, with all manner of infipid Jests, and all other Reproach, would be matter of Mirth to me and 'my Friends: Besides, I would destroy the Application of the Epithets Morose and Covetous, by a yearly Relief of my undefervedly necessitous Neighbours, and by treating my Friends and Domestics with an Humanity ' that should express the Obligation to lie rather on my fide; and as for the word Singular, I was always of Opinion every Man must be so, to be what 'one would defire him.

Your very bumble Servant.

J. R.

Mr. SPECTATOR,

A BOUT two Years ago, I was called upon by the younger part of a Country Family, by my Mother's fide related to me, to vifit Mr. Campbell, the dumb Man, for they told me that that was chiefly what

what brought them to Town, having heard Wonders of him in Effex. I who always wanted Faith in Matters of that kind, was not eafily prevailed on to go; but left they should take it ill, I went with them; when to my surprise, Mr. Campbell related all their past Life : in short, had he not been prevented, such a Discovery would have come out, as would have ruined the next defign of their coming to Town, viz. buying Wedding-Clothes. Our Names—tho he never heard of us before and we endeavoured to conceal were as familiar to him as to ourselves. To be sure. Mr. SPECTATOR, he is a very learned and wife Man. Being impatient to know my Fortune, having paid my respects in a Family-Jacobus, he told me (after his manner) among several other things, that in a Year and nine Months I should fall ill of a new Fever, be given over by my Physicians, but should with much difficulty recover: That the first time I took the Air afterwards, I should be address d to by a young Gentleman of a plentiful Fortune, good Sense, and a generous Spirit. Mr. SPECTATOR, he is the purest Man in the World, for all he faid is come to pass, and I am the happiest She in Kent. I have been in quest of Mr. Campbell these three Months, and cannot find him out. Now kearing you are a dumb Man too, I thought you might correspond, and be able to tell me fomething ; for I think myself highly oblig'd to make his Fortune, as he has mine. 'Tis very possible your Worship, who has Spies all over this Town, can inform me how to fend to him: If you can, I befeech you be as speedy as possible, and you will highly oblige

Your constant Reader and Admirer,

Dulcibella Thankley.

ORDERED, That the Inspector I employ about Wonders, inquire at the Golden-Lion, opposite to the Half-Moon Tavern in Drary-Lane, into the Merits of this silent Sage, and report accordingly.

MANAGE COMPANY OF SE

Nº 475 Thursday, September 4.

Habet ullum, cam confilio regere non potes.

Ter. Eun. Act. 1. Sc. p.

Advice is thrown away, where the Case admits of neither Counsel nor Moderation.

T is an old Observation, which has been made of Politicians who would rather ingratiate themselves with their Sovereign, than promote his real Service, that they accommodate their Counfels to his Inclinations, and advise him to such Actions only as his Heart is naturally fet upon. The Privy-counsellor of one in Love must obferve the same Conduct, unless he would forfeit the Friendship of the Person who desires his Advice. I have known feveral odd Cafes of this Nature. Hipparchus was going to marry a common Woman, but being refolv'd to do nothing without the Advice of his Friend Philander. he confulted him upon the Occasion. Philander told him his Mind freely, and represented his Mistress to him in such strong Colours, that the next Morning he receiv'd a Challenge for his pains, and before Twelve o'Clock was run through the Body by the Man who had asked his Advice. Cella was more prudent on the like Occasion; fhe defired Leonilla to give her Opinion freely upon a young Fellow who made his Addresses to her. Leonilla, to oblige her, told her with great Frankness, that she looked upon him as one of the most worthless-Celia, forefeeing what a Character she was to expect, begged her not to go on, for that she had been privately married to him above a Fortnight. The Truth of it is, a Woman feldom asks Advice before the has bought her Wedding-Clothes. When she has made her own Choice, for Form's fake she fends a Congé d'elère to her Friends.

I F we look into the fecret Springs and Motives that fet People at work on these Occasions, and put them upon asking Advice which they never intend to take; I look

sepon it to be none of the least, that they are incapable of keeping a Secret which is so very pleasing to them. A Girl longs to tell her Consident, that she hopes to be married in a little time, and, in order to talk of the pretty Fellow that dwells so much in her Thoughts, asks her very gravely, what she would advise her to do in a case of so much Difficulty. Why else should Melissa, who had not a Thousand Pound in the World, go into every Quarter of the Town to ask her Acquaintance whether they would advise her to take Tom Townly, that made his Addresses to her with an Estate of sive Thousand a Year? 'Tis very pleasant on this Occasion, to hear the Lady propose her Doubts, and to see the Pains she is at

to get over them.

I MUST not here omit a Practice that is in use among the vainer Part of our own Sex, who will often ask a Friend's Advice in relation to a Fortune whom they are never like to come at. WILL HONEY-COMB, who is now in the Verge of Threescore, took me aside not long since, and asked me in his molt serious. Look, whether I would advise him to marry my Lady Betty Single, who, by the way, is one of the greatest Fortunes about Town. I star'd him full in the Face upon fo strange a Question; upon which he immediately gave me an Inventory of her Jewels and Estate, adding, that he was resolved to do nothing in a matter of such consequence without my Approbation. Finding he would have an Answer, I told him, if he could get the Lady's Consent he had mine. This is about the tenth Match. which, to my Knowledge, WILL has consulted his-Friends upon, without ever opening his Mind to the Party herself,

I HAVE been engaged in this Subject by the following Letter, which comes to me from some notable young Female Scribe, who, by the Contents of it, seems to have carried Matters so far, that she is ripe for asking Advice; but as I would not lose her Good-will, nor forfeit the Reputation which I have with her for Wisdom, I shall only communicate the Letter to the Public.

Pagalo as work the thoff Medilities, sui que ha regel Le ladyre a led the graph a dietal to coloni I oc

without returning any Answer to it.

Mr. SPECTATOR,

YOW, Sir, the thing is this: Mr. Shapely is the prettieft Gentleman about Town. He is very tall, but not too tall neither. He dances like an Angel. ' His Mouth is made I don't know how, but 'tis the prettiest that I ever saw in my Life. He is always laughing, for he has an infinite deal of Wit. If you did but fee how he rolls his Stockings! He has a thousand pretty Fancies, and I am fure, if you faw him, you would ' like him. He is a very good Scholar, and can talk Latin as fast as English. I wish you could but see him dance. Now you must understand poor Mr. Shapely has no Estate; but how can he help that, you know? And yet my Friends are so unreasonable as to be always teazing me about him, because he has no Estate; but I am fure he has that that is better than an Estate; for he is a Good-natured, Ingenious, Modeft, Civil, Tall, Well-bred, Handsom Man, and I am obliged to him for his Civilities ever fince I faw him. I forgot to tell you that he has black Eyes, and looks upon me now and then as if he had Tears in them. And yet my Friends are so unreasonable, that they would have me be uncivil to him. I have a good Portion which they cannot hinder me of, and I shall be sourteen on the 29th Day of August next, and am therefore willing to fettle in the World as foon as I can, and fo is Mr. Shapely. But every body I advise with here is poor Mr. Shapely's Enemy. I defire therefore you will give me your Advice, for I know you are a wife Man; and if you advise me well, I am resolved to follow it. I heartily wish you could see him dance, and am,

the is now to you, but were a less that they are the Your most bumble Servant,

He loves your Spectators mightily. A A A A C ULA S IT Y and want of Mail at

Service of the control of the contro

であるというできなっている。

Nº 476 Friday, September 5.

- Lucidus Ordo. Hor. Ars Poet. v. 41.

Method.

MONG my daily Papers which I bestow on the Public, there are some which are written with Regularity and Method, and others that run out into the wildness of those Compositions which go by the Name of Effays. As for the first, I have the whole Scheme of the Discourse in my Mind before I set Pen to Paper. In the other kind of Writing, it is sufficient that I have feveral Thoughts on a Subject, without troubling myfelf to range them in fuch order, that they may feem to grow out of one another, and be dispos'd under the proper Heads. Seneca and Montaigne are Patterns for Writing in this last kind, as Tully and Aristotle excel in the other. When I read an Author of Genius who writes without Method, I fancy myself in a Wood that abounds with a great many noble Objects, rifing among one another in the greatest Confusion and Disorder. When I read a methodical Discourse, I am in a regular Plantation, and can place myfelf in its feveral Centers, so as to take a view of all the Lines and Walks that are struck from them. You may ramble in the one a whole Day together, and every Moment discover something or other that is new to you; but when you have done, you will have but a confused imperfect Notion of the Place: In the other your Eye commands the whole Prospect, and gives you such an Idea of it, as is not easily worn out of the Memory.

IRREGULARITY and want of Method, are only supportable in Men of great Learning or Genius, who are often too full to be exact, and therefore choose to throw down their Pearls in Heaps before the Reader,

rather than be at the pains of Aringing them.

METHOD

METHOD is of advantage to a Work both in respect to the Writer and the Reader! In regard to the first. It is a great help to his Invention. When a Man has plann'd his Discourse, he finds a great many thoughts riling out of every Head, that do not offer themselves upon the general Survey of a Sobject. His Thoughts are at the same time more intelligible, and better discover their Drift and Meaning, when they are placed in their proper Lights, and follow one another in a regular Series. than when they are thrown together without Order and Connexion. There is always an Obscurity in Confusion. and the same Sentence that would have enlightened the Reader in one part of a Discourse, perplexes him in andther. For the fame Reason likewise every Thought in a methodical Discourse shews itself in its greatest Beauty, as the several Figures in a piece of Painting receive new Grace from their Disposition in the Picture. The Advantages of a Reader from a methodical Discourse, are correspondent with those of the Writer. He comprehends every thing eatily, takes it in with Pleasure, and retains it long. Mala and he will

METHOD is not less requisite in ordinary Conversation than in Writing, provided a Man would talk to make himself understood. I, who hear a thousand Cossee-house Debates every Day, am very sensible of this want of Method in the Thoughts of my honest Countrymen. There is not one Dispute in ten which is managed in those Schools of Politics, where, after the three first Sentences, the Question is not intirely lost. Our Disputants put me in mind of the Scuttle-Fish, that when he is unable to extricate himself, blackens all the Water about him till he becomes invisible. The Man who does not know how to methodize his Thoughts has always, to borrow a Phrase from the Dispensary, a barren Superfluity of Words; the Fruit is lost amidst the Exube-

rance of Leaves.

TOM Puzzle is one of the most eminent immethodical Disputants of any that has fallen under my Observation. Tom has read enough to make him very impertinent; his Knowledge is sufficient to raise Doubts, but not to clear them. It is pity that he has so much Learning, or that he has not a great deal more. With

these Qualifications Tom sets up for a Free-thinker, finds a great many things to blame in the Constitution of his Country, and gives shrewd Intimations that he does not believe another World. In short, Puzzle is an Atheist as much as his Parts will give him leave. He has got about half a dozen common-place Topics, into which he never fails to turn the Conversation, whatever was the occasion of it: Tho' the matter in debate be about Downy or Denain, it is ten to one but half his Discourse runs upon the Unreasonableness of Bigotry and Priest craft. This makes Mr. Puzzle the Admiration of all those who have less Sense than himself, and the Contempt of all those who have more. There is none in Town whom Tom dreads so much as my Friend Will Dry. Will, who is acquainted with Tom's Logic, when he finds him running off the Question, cuts him short with a What then? We allow all this to be true, but what is it to our prefent Purpose? I have known Tom eloquent half an Hour together, and triumphing, as he thought, in the Superiority of the Argument, when he has been nonplus'd on a fudden by Mr. Dry's defiring him to tell the Company what it was that he endeavour'd to prove. In short, Dry is a Man of a clear methodical Head, but few Words, and gains the same Advantage over Puzzle, that a small Body of regular Troops would gain over a numberless undisciplined Militia. The strain of th



Tologian I and selected the Age of the Selection of the S

AND A SECURE OF THE SECURE AS AS

Saturday.

Saturday, September 6.

- An me ludit amabilis Infania? audire & videor pies Errare per lucos, amænæ Quos & aque subeunt & aure. Hor. Od. 4. 1. 3. v. 5;

Does airy Fancy cheat Wall and And Avid My Mind, well-pleas'd with the Deceit? I feem to hear, I feem to move, And wander thro' the happy Grove, Where smooth Springs flow, and murm'ring Breeze Wantens thro' the waving Trees. CRECE: Courte and State and a their properties of the committee

S. L.R. has proper this in the consequence to be exerted

AVING lately read your Essay on the Pleasures of the Imagination, I was so taken with your Thoughts upon some of our English Gardens, that I cannot forbear troubling you with a Letter upon that Subject. I am one, you must know, who am looked upon as an Humourist in Gardening. I have several Acres. about my House, which I call my Garden, and which a skilful Gardener would not know what to call. It is a Confusion of Kitchen and Parterre, Orchard and Flower-Garden, which lie so mixt and interwoven with one another, that if a Foreigner, who had feen nothing of our Country, should be convey'd into my Garden at his first landing, he would look upon it as a natural Wilderness, and one of the uncultivated Parts of our Country. My Flowers grow up in feveral Parts of the Garden in the greatest Luxuriancy and Profusion. I am so far from being fond of any particular one, by reason of its Rarity, that if I meet with any one in a Field which pleases me, I give it a place in my Garden. By this means, when a Stranger walks with me, he is surprised to see several large Spots of Ground cover'd with ten thousand different Colours, and has often fingled out Flowers that he might have

have met with under a common Hedge, in a Field or in a Meadow, as fome of the greatest Beauties of the Place. The only Method I observe in this Particular, is to range in the same Quarter the Products of the same Season, that they may make their Appearance together, and compose a Picture of the greatest variety. There is the fame Irregularity in my Plantations, which run into as great a Wildness as their Natures will permit. I take in none that do not naturally rejoice in the Soil, and am pleased when I am walking in a Labyrinth of my own raising, not to know whether the next Tree I shall meet with is an Apple or an Oak, an Elm or a Pear-Tree. My Kitchen has likewife its particular Quarters assigned it: for befides the wholfom Luxury which that Place abounds with, I have always thought a Kitchen Garden a more pleafant Sight than the finest Orangery, or artisicial Green-house. I love to see every thing in its Perfection, and am more pleased to survey my Rows of Colworts and Cabbages, with a thousand nameless Potherbs, springing up in their full Fragrancy and Verdure, than to fee the tender Plants of Foreign Countries kept. alive by artificial Heats, or withering in an Air and Soil that are not adapted to them. I must not omit, that there is a Fountain rifing in the upper part of my Garden, which forms a little wandring Rill, and administers to the Pleasure as well as the Plenty of the Place. I have fo conducted it, that it visits most of my Plantations: and have taken particular Care to let it run in the same manner as it would do in an open Field, fo that it generally passes thro' Banks of Violets and Primroses, Plats of Willow, or other Plants, that feem to be of its own producing. There is another Circumstance in which I am very particular, or as my Neighbours call me, very whimfical: As my Garden invites into it all the Birds of the Country, by offering them the Conveniency of Springs and Shades, Solitude and Shelter, I do not suffer any one to destroy their Nests in the Spring, or drive them from their usual Haunts in Fruit-time. I value my Garden more for being full of Blackbirds than Cherries, and very frankly give them Fruit for their Songs. this means I have always the Music of the Season in its Perfection, and am highly delighted to see the Jay or

the Thrush hopping about my Walks, and shooting before my Eyes acrois the feveral little Glades and Alleys that I pass thro'. I think there are as many kinds of Gardening as of Poetry: Your Makers of Parterres and Flower-Gardens, are Epigrammatifts and Sonneteers in this Art: Contrivers of Bowers and Grottoes, Treillages and Cafeades, are Romance Writers. Wife and London are our heroic Poets: and if, as a Critic, I may fingle out any Passage of their Works to commend, I shall take notice of that Part in the upper Garden, at Kenfingtond! which was at first nothing but a Gravel Pit. It must have been a fine Genius for Gardening, that could have thought of forming such an unfightly Hollow into fo beautiful an Area, and to have hit the Eye with fo uncommon and agreeable a Scene as that which it is now. wrought into. To give this particular Spot of Ground: the greater Effect, they have made a very pleafing Contrast; for as on one fide of the Walk you fee this hollow Bason, with its several little Plantations lying so conveniently under the Eye of the Beholder; on the other fide of it there appears a feeming Mount, made up of Trees rising one higher than another in proportion as they approach the Center. A Spectator, who has not heard this Account of it, would think this Circular Mount was not only a real one, but that it had been actually scooped out of that hollow Space which I have before mention'd. I never yet met with any one who has walked in this Garden, who was not struck with that Part of it which I have here mention'd. As for myself, you will find, by the Account which I have already given you, that my Compositions in Gardening are altogether after the Pindaric manner, and run into the beautiful Wildness of Nature, without affecting the nicer Elegancies of Art. What I am now going to mention, will, perhaps, deserve your Attention more than any thing I have yet faid. I find that in the Discourse which I spoke of at the Beginning of my Letter, you are against filling an English Garden with Ever-Greens; and indeed I am fo far of your Opinion, that I can by no means think the Verdure of an Ever-Green comparable to that which shoots out annually, and clothes our Trees in the Summer-Season. But I have often

wonder'd that those who are like myself, and love to live in Gardens, have never thought of contriving a Winter-Garden, which would confest of such Trees only as never cast their Leaves. We have very often little Snatches of Sunshine and fair Weather in the most un. comfortable Parts of the Year, and have frequently feveral Days in November and January that are as agreeable as any in the finest Months. At such times, therefore, I think there could not be a greater Pleasure, than to walk in such a Winter-Garden as I have proposed. In the Summer-Season the whole Country blooms, and is a kind of Garden, for which reason we are not so sensible of those Beauties that at this time may be every where met with; but when Nature is in her Desolation, and presents us with nothing but bleak and barren Prospects. there is something unspeakably chearful in a Spot of Ground which is cover'd with Trees that smile amidst all the Rigour of Winter, and give us a view of the most gay Season in the midst of that which is the most dead and melancholy. I have so far indulged myself in this Thought, that I have fet apart a whole Acre of Ground for the executing of it. The Walls are covered with Ivy instead of Vines. The Laurel, the Horn beam, and the Holly, with many other Trees and Plants of the fame nature, grow so thick in it, that you cannot imagine a more lively Scene. The glowing Redness of the Berries with which they are hung at this time, vies with the Verdure of their Leaves, and are apt to inspire the Heart of the Beholder with that vernal Delight which you have somewhere taken notice of in your former's Papers. It is very pleasant, at the same time, to see the feveral kinds of Birds retiring into this little green Spot, and enjoying themselves among the Branches and Foliage, when my great Garden, which I have before mention'd to you, does not afford a fingle Leaf for their Shelter.

YOU must know, Sir, that I look upon the Pleasure which we take in a Garden, as one of the most innocent Delights in human Life. A Garden was the Habitation of our first Parents before the Fall. It is naturally apt to fill the Mind with Calmness and Tranquillity, and to lay all its turbulent Passions at rest. It gives us a great In fight

Inlight into the Contrivance and Wisdom of Providence. and fuggests innumerable Subjects for Meditation, I cannot but think the very Complacency and Satisfaction which a Man takes in these Works of Nature, to be a laudable, if not a virtuous Habit of Mind. For all which Reasons I hope you will pardon the Length of my present Letter.

3 1 R. &c.

到而是的是自己的。 1000年(1000年),1000年(1000年)

Nº 478 Monday, September 8.

Quem penes Arbitrium eft, & Jus & Norma-Hor. Ars Poet. v. 72.

Fashion, the Arbiter, and Rule of Right.

Mr. SPECTATOR,

T happened lately, that a Friend of mine, who had many things to buy for his Family, would oblige me to walk with him to the Shops. He was very nice in his way, and fond of having every thing shewn, which at first made me very uneasy; but as his Humour still continu'd, the things which I had been staring at along with him, began to fill my Head, and led me into a Set of amusing Thoughts concerning them.

I fancied it must be very surprising to any one who enters into a detail of Fashions, to consider how far the Vanity of Mankind has laid itself out in Dress, what a prodigious number of People it maintains, and what a Circulation of Money it occasions. Providence in this Case makes use of the Folly which we will not give up, and it becomes instrumental to the Support of those who are willing to labour. Hence it is that Fringe makers, Lace Men, Tire Women, and a Number of other Trades. which would be useless in a simple State of Nature. draw their Subsistence; tho' it is seldom seen that such Vol. VII.

as these are extremely rich, because their original Fault of being founded apon Vanity, keeps them poor by the light Inconstancy of its Nature. The Variableness of Fashion turns the Stream of Business, which flows from it, now into one Channel, and anon into another; so that the different Sets of People sink or flourish in their turns by it.

FROM the Shops we retir'd to the Tavern, where I found my Friend express so much Satisfaction for the Bargains he had made, that my moral Reflexions (if I had told them) might have pass'd for a Reproof; so I chose rather to fall in with him, and let the Discourse

run upon the Use of Fashions.

HERE we remembred how much Man is govern'd by his Senses, how lively he is struck by the Objects which appear to him in an agreeable manner, how much Clothes contribute to make us agreeable Objects, and how much we owe it to curselves that we should appear so.

WE confidered Man as belonging to Societies; Societies as form d of different Ranks; and different Ranks distinguished by Habits, that all proper Duty or Respect

might attend their Appearance.

WE took notice of several Advantages which are met with in the Occurrences of Conversation: How the bashful Man has been sometimes so rais'd, as to express himself with an Air of Freedom, when he imagines that his Habit introduces him to Company with a becoming manner: And again, how a Fool in sine Clothes shall be suddenly heard with Attention, till he has betray'd himself; whereas a Man of Sense appearing with a Dress of Negligence shall be but coldly received, till he be proved by Time, and established in a Character. Such things as these we could recollect to have happen'd to our own knowledge so very often, that we concluded the Author had his Reasons, who advises his Son to go in Dress sather above his Fortune than under it.

AT last the Subject seem'd so considerable, that it was proposed to have a Repository built for Fashions, as there are Chambers for Medals and other Rarities. The Building may be shap'd as that which stands among the Pyramids, in the Form of a Woman's Head. This

may

may be rais'd upon Pillars, whose Ornaments shall bear a just relation to the Design. Thus there may be an Imitation of Fringe carv'd in the Bale, a fort of Appearance of Lace in the Frize, and a Representation of curl-ing Locks, with Bows of Ribbon floping over them, may fil up the Work of the Cornish. The Inside may be divided into two Apartments appropriated to each Sex. The Apartments may be fill'd with Shelves, on which Boxes are to stand as regularly as Books in a Library. are to have folding doors, which being open'd you are to behold a Baby drefled out in some Fashion which has flourish'd, and standing upon a Pedestal, where the time of its Reign is mark'd down. For its farther Regulation, let it be order'd, that every one who invents a Fashion shall bring in his Box, whose Front he may at pleasure have either work d or painted with some amorous or gay Device, that, like Books with gilded Leaves and Covers, it may the fooner draw the Eyes of the Beholders. And to the end that these may be preferv'd with all due Care, let there be a Keeper appointed, who shall be a Gentleman qualify'd with a competent Knowledge in Clothes; so that by this means the Place will be a comfortable Support for some Beau who has foent his Estate in dressing.

THE Reasons offer'd by which we expect to gain the

Approbation of the Public, were as follows.

FIRST, That every one who is confiderable enough to be a Mode, and has any Imperfection of Nature or Chance, which it is possible to hide by the Advantage of Clothes, may, by coming to this Repository, be furnished herself, and furnish all who are under the same Misfortune, with the most agreeable manner of concealing it; and that on the other side, every one who has any Beauty in Face or Shape, may also be furnished with the most agreeable Manner of shewing it.

SECONDLY, That whereas some of our young Gentlemen who travel, give us great reason to suspect that they only go abroad to make or improve a Fancy for Dress, a Project of this nature may be a means to keep them at home, which is in effect the keeping of so much Money in the Kingdom. And perhaps the Balance of Fashion in Europe, which now leans upon the

fide of France, may be so alter'd for the future, that it may become as common with Frenchmen to come to England for their finishing Stroke of Breeding, as it has been

for Englishmen to go to France for it.

THIRDLY, Whereas feveral great Scholars, who might have been otherwise useful to the World, have spent their time in studying to describe the Dresses of the Ancients from dark Hints, which they are fain to interpret and support with much Learning; it will from henceforth happen, that they shall be freed from the Trouble, and the World from useless Volumes. This Project will be a Registry, to which Posterity may have recourse, for the clearing such obscure Passages as tend that way in Authors; and therefore we shall not for the suture submit ourselves to the Learning of Etymology, which might persuade the Age to come, that the Farthingal was worn for Cheapness, or the Furbelow for Warmth.

FOURTHLY, Whereas they who are old themfelves, have often a Way of railing at the Extravagance of Youth, and the whole Age in which their Children live; it is hoped that this ill Humour will be much suppress'd, when we can have recourse to the Fashions of their Times, produce them in our vindication, and be able to shew that it might have been as expensive in Queen Elizabeth's time only to wash and quilt a Ruff, as it is now to buy Cravats or Neck Handker-

chiefs.

WF desire also to have it taken notice of, That because we would shew a particular Respect to Foreigners, which may induce them to perfect their Breeding here in a Knowledge which is very proper for pretty Gentlemen, we have conceived the Motto for the House in the learned Language. There is to be a Picture over the Door with a Looking-Glass and a Dressing Chair in the middle of it: Then on one side are to be seen, above one another, Patch Boxes, Pin-Cushions, and little Bottles; on the other, Powder-Bags, Puffs, Combs, and Brushes; beyond these, Swords with sine Knots, whose Points are hidden, and Fans almost closed, with the Handles downward, are to stand out interchangeably from the Sides, till they meet at the Top, and form a Semicircle over

the rest of the Figures: Beneath all, the Writing is to run in this pretty sounding Manner:

Adeste, O quotquot sunt, Veneres, Gratie, Cupidines, En wobis adsunt in promptu Faces, Vincula, Spicula; Hinc eligite, sumite, regito.

All ye Venus's, Graces, and Cupids, attend:
See prepared to your Hands
Darts, Torches, and Bands:
Your Weapons here choose, and your Empire extend.

I am, S. I.R.

has the company of any me

Your most humble Servant.

A. B.

THE Proposal of my Correspondent I cannot but look upon as an ingenious Method of placing Persons (whose Parts make them ambitious to exert themselves in frivolous things) in a Rank by themselves. In order to this, I would propose that there be a Board of Direcfors of the fashionable Society; and because it is a Matter of too much Weight for a private Man to determine alone, I should be highly obliged to my Correspondents if they would give in Lists of Persons qualify'd for this Trust. If the chief Coffee-houses, the Conversations of which Places are carry'd on by Persons, each of whom has his little number of Followers and Admirers, would name from among themselves two or three to be inserted, they should be put up with great Faithfulness. Old Beaus are to be presented in the first place; but as that Sect, with relation to Drefs, is almost extinct, it will, I fear, be absolutely necessary to take in all Time-servers, properly so deem'd; that is, such as, without any Conviction of Conscience or View of Interest, change with the World, and that merely from a Terror of being out of fashion. Such also, who from Facility of Temper, and too much Obsequiousness, are vicious against their Will, and follow Leaders whom they do not approve, for want of Courage to go their own way, are capable Persons for this Superintendency. Those who are loth to grow old, or would do any thing contrary to the

Course and Order of things, out of sondness to be in fashion, are proper Candidates. To conclude, those who are in fashion without apparent Merit, must be supposed to have latent Qualities, which would appear in a Post of Direction; and therefore are to be regarded in forming these Lists. Any who shall be pleased according to these, or what farther Qualifications may occur to himself, to send a List, is desired to do it within sources. Days after this Date.

N. B. The Place of the Physician to this Society, according to the last mentioned Qualification, is already engag'd.

ECONOMIC DESCRIPTION OF THE PROPERTY OF THE PR

Nº 479 Tuefday, September 9.

Dare Jura maritis. Hor. Ars Poet. v. 398,

ANY are the Epifiles I every day receive from Husbands, who complain of Vanity, Pride, but above all Ill-nature, in their Wives. I cannot tell how it is, but I think I fee in all their Letters that the Cause of their Uneafiness is in themselves; and indeed I have hardly ever observed the married Condition unhappy, but for want of Judgment or Temper in the Man. The Truth is, we generally make Love in a Stile, and with Sentiments very unfit for ordinary Life: They are half Theatrical; half Romantic. By this means we raise our Imaginations to what is not to be expected in human Life; and because we did not beforehand think of the Creature we are enamoured of, as fubject to Difhumour, Age, Sickness, Impatience or Sullenness, but altogether considered her as the Object of Joy, human Nature itfelf is often imputed to her as her particular Imperfection or Defect.

I take it to be a Rule proper to be observed in all Oc-

or matrimonial Part of it, to preferve always a Disposition to be pleased. This cannot be supported but by conadering things in their right Light, and as Nature has form dithem, and not as our own Pancies and Appetites would have them. He then who took a young Lady to his Bed, with no other Confideration than the Expectation of Scenes of Dalliance, and thought of her (as T faid before) only as the was to administer to the Gratification of Defire; as that Defire flags, will, without her fault, think her Charms and her Morit abated: From hence must follow Indifference, Dislike, Peevishness, and Rage. But the Man who brings his Region to Support his Passion, and beholds what he loves as liable to all the Calamities of human Life both in Body and Mind, and even at the best what must bring upon him new Cares and new Relations; such a Lover, I say, will form himfolf accordingly, and adapt his Mind to the Nature of his Circumstances. This latter Person will be prepared to be a Father, a Friend, an Advocate, a Steward for Beople yet unborn, and has proper Affections ready for every Incident in the Marriage State. Such a Man canhear the Cries of Children with Pity instead of Anger: and when they run over his Head, he is not disturb'd at their Noise, but is glad of their Mirth and Health. Tom Trufty has told me, that he thinks it doubles his Attention to the most intricate Affair he is about, to hear his Children, for whom all his Cares are applied, make a Noise in the next Room: On the other fide Will Sparkill cannot put on his Periwig, or adjust his Cravat at the Glose for the Noise of those damned Nurses and fourlling Brats; and then ends with a galant Reflexion upon the Conforts of Matrimony, stuns out of the Hearing, and drives to the Chocolate House.

ACCORDING as the Husband is disposed in himfelf, every Circumstance of his Life is to give him Torment or Pleasure. When the Affection is well placed, and supported by the Considerations of Duty, Honour, and Friendship, which are in the highest Degree engaged in this Alliance, there can nothing rife in the commen Course of Life, or from the Blows or Favours of Fortune, in which a Man will not find Matters of some

Delight unknown to a single Condition.

HE who fincerely loves his Wife and Family, and fludies to improve that Affection in himself, conceives Pleasure from the most indifferent things; while the married Man, who has not bid adieu to the Fashions and false Galantries of the Town, is perplexed with every thing around him. In both these Cases Men cannot, indeed, make a fillier Figure, than in repeating fuch Pleafures and Pains to the rest of the World; but I speak of them only, as they fit upon those who are involved in them. As I visit all forts of People, I cannot indeed but fmile, when the good Lady tells her Husband what extraordinary things the Child spoke since he went out. No longer than yesterday I was prevail'd with to go home with a fond Husband; and his Wife told him. that his Son, of his own head, when the Clock in the Parlour struck two, faid, Papa would come home to dinner presently. While the Father has him in a rapture in his Arms, and is drowning him with Kiffes, the Wife tells me he is but just four Years old. Then they both flruggle for him, and bring him up to me, and repeat his Observation of two o'clock. I was called upon, by Looks upon the Child, and then at me, to fav fomething; and I told the Father, that this Remark of the Infant of his coming home, and joining the Time with it was a certain Indication that he would be a great Historian and Chronologer. They are neither of them Fools, yet received my Compliment with great acknowledgment of my Prescience. I fared very well at Dinner. and heard many other notable Sayings of their Heir. which would have given very little Entertainment to one less turned to Reflexion than I was; but it was a pleasing Speculation to remark on the Happiness of a Life. in which things of no moment give occasion of Hope. Self-Satisfaction, and Triumph. On the other hand, I have known an ill-natur'd Coxcomb, who has hardly improved in any thing but Bulk, for want of this Difposition, filence the whole Family, as a Set of filly Women and Children, for recounting things which were really above his own Capacity.

WHEN I say all this, I cannot deny but there are perverse Jades that fall to Mens lots, with whom it requires more than common Proficiency in Philosophy to

be able to live. When these are joined to Men of warm Spirits, without Temper or Learning, they are frequently corrected with Stripes; but one of our famous Lawyers is of opinion, that this ought to be used sparingly; as I remember, those are his very Words: but as it is proper to draw some spiritual Use out of all Afflictions, I should rather recommend to those who are visited with Women of Spirit, to form themselves for the World by Patience at home. Socrates, who is by all Accounts the undoubted Head of the Sect of the Hen-peck'd, own'd and acknowledged that he ow'd great part of his Virtue to the Exercise which his useful Wife constantly gave it. There are several good Instructions may be drawn from his wife Answers to People of less Fortitude than himself on her Subject. A Friend, with Indignation, asked how so good a Man could live with so violent a Creature? He observ'd to him, That they who learn to keep a good Seat on borseback, mount the least manageable they can get, and when they have master'd them, they are fure never to be discomposed on the Backs of Steeds less restive. At several times, to different Persons, on the same Subject, he has said, My dear Friend, you are beholden to Xantippe, that I bear so well your flying out in a Dispute. To another, My Hen clacks wery much, but she brings me Chickens. They that live in a trading Street, are not disturbed at the Passage of Carts. I would have, if possible, a wife Man be contented with his Lot, even with a Shrew: for tho' he cannot make her better, he may, you fee, make himself better by her means.

BUT instead of pursuing my Design of Displaying Conjugal Love in its natural Beauties and Attractions, I am got into Tales to the disadvantage of that State of Life. I must say therefore, that I am verily persuaded that whatever is delightful in human Life, is to be enjoy'd in greater Perfection in the marry'd, than in the fingle Condition. He that has this Paffion in Perfection, in Occasions of Joy can fay to himself, besides his own Satisfaction; How bappy will this make my Wife and Children! Upon Occurrences of Distress or Danger can comfort himself, But all this while my Wife and Children are safe. There is something in it that doubles Satis-

Afflictions, because others participate them; and dispels Afflictions, because others are exempt from them. All who are marry'd without this Relish of their Circumstance, are in either a tasteless Indolence and Negligence, which is hardly to be attain'd, or else live in the hourly Repetition of sharp Answers, eager Upbraidings, and distracting Reproaches. In a word the married State, with and without the Affection suitable to it, is the compleatest Image of Heaven and Hell we are capable of receiving in this Life.

PARTY CONTRACTOR OF THE STATE O

No 480 Wednesday, September 10.

Responsare cupidinibus, contemnere honores, Fortis, & in seipso totas teres, atque rotundas. Hor. Sat. 7. 1. 2. 4. 852

Who's proof against the Charms of wain delight: Whom feeble Fortune strives in wain to wound, So closely gather'd in a perfect Round.

CREECH.

THE other Day looking over those old Manuscripts, of which I have formerly given some account, and which relate to the Character of the mighty Pharamond of France, and the close Friendship between him and his Friend Eucrate; I found among the Letters which had been in the custody of the latter, an Episse from a Country Gentleman to Pharamond, wherein he excuses himself from coming to Court. The Gentleman, it seems, was contented with his Condition, had formerly been in the King's Service; but at the writing the following Letter, had, from Leisure and Reslexion, quite another Sense of things than that which he had in the more active Part of his Life.

Monsieur Chezluy to Pharamond.

Dread Sir, 1882 on the species of the second THAVE from your own Hand tinclosed under the Cover of Mr. Eucrate of your Majety's Bed-" Chamber) a Letter which invites me to Court: I: " understand this great Honour to be done me out of Respect and Inclination to me, rather than Regard toyour own Service: For which Reafons I beg leave to I lay before your Majesty my Reasons for declining to depart from home; and will not doubt but, as your Motive in defiring my Attendance was to make me an happier Man, when you think that will not be effected by my Remove, you will permit me to flay where I am. Those who have an Ambition to appear in Court, have ever an Opinion that their Persons or their Talents are particularly formed for the Serby downright Defire of Gain, or what they call Honour, or take upon themselves whatever the Generofity of their Master can give them Opportunities to grasp at. But your Goodness shall not be thus imposed upon by me: I will therefore confess to you, that frequent Solitude, and long Conversation with such who know no Arts which polish Life, have made me the plainest Creature in your Dominions. Those less * Capacities of moving with a good Grace, bearing a ready Affability to all around me, and acting with ease before many, have quite left me. I am come to that, with regard to my Person, that I consider it only as a Machine I am obliged to take care of in. order to enjoy my Soul in its Faculties with Alacrity; well remembring, that this Habitation of Clay will ina few Years be a meaner Piece of Earth than any "Utenfil about my House. When this is, as it really is... the most frequent Reflexion I have, you will easily imagine how well I should become a Drawing-Room: · Add to this, What shall a Man without Defires do about the generous Pharamond? Monfieur Eucrate has hinted to me, that you have thoughts of distinguihing me with Titles. As for myfelf, in the Temper of my present Mind, Appellations of Honour would:

but embarrass Discourse, and new Behaviour towards me perplex me in every Habitude of Life. I am also to acknowledge to you, that my Children, of whom vour Majesty condescended to inquire, are all of them mean, both in their Persons and Genius. The Estate my eldest Son is Heir to, is more than he can enjoy with a good Grace. My Self love will not carry me fo far, as to impose upon Mankind the Advancement of Persons (merely for their being related to me) into high Distinctions, who ought for their own Sakes, as well as that of the Public, to affect Obscurity. I wish, my generous Prince, as it is in your Power to give ' Honours and Offices, it were also to give Talents fuitable to them: Were it so, the noble Pharamond would reward the Zeal of my Youth with Abilities to do him Service in my Age.

'THOSE who accept of Favour without Merit. fupport themselves in it at the expence of your Majesty. Give me leave to tell you, Sir, this is the Reason that we in the Country hear so often repeated the Word · Prerogative. That Part of your Law which is referved in yourfelf for the readier Service and Good of the Public, flight Men are eternally buzzing in our Ears to cover their own Follies and Miscarriages, It would be an Addition to the high Fayour you have done me. if you would let Eucrate fend me word how often, and in what Cases you allow a Constable to insist upon the Prerogative. From the highest to the lowest Officer in ' your Dominions, something of their own Carriage they would exempt from Examination under the Shelter of the Word Prerogative. I would fain, most noble · Pharamond, see one of your Officers affert your Prerogative by good and gracious Actions. When is it used to help the Afflicted, to rescue the Innocent, to comfort the Stranger? Uncommon Methods, apparently undertaken to attain worthy Ends, would never make Power invidious. You see, Sir, I talk to you with the Freedom your noble Nature approves in all whom you admit to your Conversation.

BUT, to return to your Majesty's Letter, I humbly conceive, that all Distinctions are useful to Men,

only as they are to act in public; and it would be a

romantic Madness, for a Man to be a Lord in his Closet. Nothing can be honourable to a Man apart from the World, but the Reservion upon worthy Actions; and he that places Honour in a Consciousness of Well-doing, will have but little relish for any outward Homage that is paid him, since what gives him distinction to himself, cannot come within the Observation of his Beholders. Thus all the Words of Lordship, Honour, and Grace, are only Repetitions to a Man that the King has order'd him to be called so; but no Evidences that there is any thing in himself that would give the Man, who applies to him, those Ideas, without the Creation of his Master.

I have, most noble Pharamond, all Honours and all Titles in your own Approbation; I triumph in them as they are your Gift, I refuse them as they are to give me the Observation of others. Indulge me, my noble Master, in this Chastity of Renown; let me know my-felf in the Favour of Pharamond; and look down upon

the Applause of the People. I am,

In all Duty and Loyalty,

All Carlos May

Your Majesty's most obedient

Subject and Servant.

Jean Chezluy.

SIR,

I NEED not tell with what Disadvantages Men of low Fortunes and great Modesty come into the World; what wrong Measures their Dissidence of themfelves, and Fear of offending, often obliges them to take; and what a Pity it is that their greatest Virtues and Qualities, that should soonest recommend them, are the main Obstacle in the way of their Preferment.

THIS, Sie, is my Case; I was bred at a Country-School, where I learned Latin and Greek. The Missortunes of my Family forced me up to Town, where a Profession of the politer fort has protected me against Insamy and Want. I am now Clerk to a Lawyer, and in times of Vacancy and Recess from Business.

nels, have made myfelf Mafter of Italian and French; and the the Progress I have made in my Buffness has e gain's me Reputation enough for one of my flanding, vet my Mind suggests to me every day, that it is not woon that Foundation I am to build my Fortune.

THE Person I have my present Dependence upon, " has it in his Nature, as well as in his Power, to advance me, by recommending me to a Gentleman that is go-" ing beyond Sea in a public Employment." I know the printing this Letter would point me out to those I want Confidence to speak to, and I hope it is not in your Power to refuse making any body happy.

and of the Million. In September 9, 1 la hand and a side them Yours, &c. en motte de la contrata del contrata de la contrata de la contrata del contrata de la contrata del la contrata del la contrata de la contrata del la contrata de la contrata de la contrata de la contrata de la contrata del la co

The voor to it, I relyfe them at they are to get

the ches Diego, reconstitution of chester, declaring men my nobile * Charles Calcalled Co

Nº 481 Thursday, September 11.

Compositus melius cum Bitho Bacchius; in jus Hor. Sat. 7. 1. 1. v. 19. Acres procurrant -

Not better match'd with Bithus Bacchius strove: To Law they run, and wrangling dearly love.

T is fomething pleasant enough to consider the different Notions which different Persons have of the same thing. If Men of low Condition very often fet a Value on Things, which are not prized by those who are in an higher Station of Life, there are many things thefe esteem which are in no Value among Persons of an inferior Rank. Common People are, in particular, very much aftonished, when they hear of those solemn Contests and Debates, which are made among the Great upon the Puncilios of a public Ceremony; and wonder to hear that any Business of Consequence should be retarded by those little Circumstances, which they represent to themselves as trifling and infignificant. I am mightily pleased

pleased with a Porter's Decision in one of Mr. Southern's Plays, which is founded upon that fine Diffress of a Vktuous Woman's marrying a fecond Holband, while her first was yet living. The first Husband, who was supboiled to have been dead, returning to his House after a ong Abfence, raifes a noble Perplexity for the Tradic Part of the Play. In the mean while, the Nurse and the Porter conferring upon the Difficulties that would enfue in such a Case, monest Sumson thinks the Matter may be easily decided, and follows it very judiciously, by the old Proverb, that if his first Master be still living, The Man must have his Mare again. There is nothing in my time which has so much surprised and confounded the greatest part of my honest Countrymen. as the present Controversy between Count Rechteren and Monfieur Mesnager, which employs the wife Heads of to many Nations, and holds all the Affairs of Europe in fuspence.

UPON my going into a Coffee house vesterday, and lending an ear to the next Table, which was encompassed with a Circle of inserior Politicians, one of them, after having read over the News very attentively, broke out into the following Remarks. I am assaid, says he, this unhappy Rupture between the Footmen at Utrecht will retard the Peace of Christendom. I wish the Pope may not be at the bottom of it. His Holiness has a very good hand at somenting a Division, as the poor Swift Cantons have lately experienced to their Cost. If Monsieur What dye call him's Domestics will not come to an Accommodation, I do not know how the Quarrel can be ended, but by a Religious

WHY truly, fays a Wiseacre that sat by him, were I as the King of France, I would scorn to take part with the Footmen of either side: Here's all the Business of Europe stands still, because Monsieur Mesnager's Man has had his Head broke. If Count Recurum had given them a Pot of Ale after it, all would have been well, without any of this Bustle; but they say he's a warm Man and does not eare to be made mouths at.

War.

UPON this, one, that had held his Tongue hitherto, began to exert himfelf; declaring, that he was very well pleased the Plenipotentiaries of our Christian Princes took this matter into their serious Consideration; for that Lackeys were never fo faucy and pragmatica, as they are now-a-days, and that he should be glad to fee them taken down in the Treaty of Peace, if it might

be done without prejudice to the Public Affairs.

ONE who fat at the other end of the Table, and feemed to be in the Interests of the French King, told them, that they did not take the matter right, for that his most Christian Majesty did not resent this matter because it was an Injury done to Monsieur Mesnager's Footmen; for, fays he, what are Monfieur Mejnager's Footmen to him? but because it was done to his Subjects. Now, fays he, let me tell you, it would look very odd for a Subject of France to have a bloody Nose, and his Sovereign not to take notice of it. He is obliged in Honour to defend his People against Hostilities; and if the Dutch will be so insolent to a crowned Head, as, in any wife, to cuff or kick those who are under his Protection. I think he is in the right to call them to an account for it.

THIS Distinction set the Controversy upon a new foot, and feemed to be very well approved by most that heard it, 'till a little warm Fellow, who declared himfelf a Friend to the House of Austria, fell most unmercifully upon his Gallic Majesty, as encouraging his Subjects to make mouths at their Betters, and afterwards skreening them from the Punishment that was due to their Insolence. To which he added, that the French Nation was so addicted to Grimace, that if there was not a Stop put to it at the general Congress, there would be no walking the Streets for them in a time of Peace, efpecially if they continued Masters of the West-Indies. The little Man proceeded with a great deal of Warmth. declaring, that if the Allies were of his Mind, he would oblige the French King to burn his Gallies, and tolerate the Protestant Religion in his Dominions, before he would sheath his Sword. He concluded with calling

Monsieur Mesnager an infignificant Prig.

THE Dispute was now growing very warm, and one does not know where it would have ended, had not a young Man of about one and twenty, who feems to have been brought up with an Eye to the Law, taken the Debate into his hand, and given it as his Opinion, that neither Count Recheren nor Monfieur Mesnager had behaved themselves right in this Assair. Count Rechteren, says he, should have made Assair. Count Rechteren, says he, should have made Assair that his Servants had been affronted, and then Monsieur Mesnager would have done him Justice, by taking away their Liveries from them, or some other way that he might have thought the most proper; for let me tell you, if a Manmakes a mouth at me, I am not to knock the Teeth out of it for his pains. Then again, as for Monsieur Mesnager, upon his Servants being beaten, why, he might have had his Action of Assault and Battery. But as the Case now stands, if you will have my Opinion, I think they ought to bring it to Referees.

I heard a great deal more of this Conference, but I must confess with little Edification; for all I could learn at last from these honest Gentlemen, was, that the matter in Debate was of too High a nature for such Heads as

theirs, or mine, to comprehend.

AND STANDED OF THE CONTROL OF THE CO

Nº 482 Friday, September 12.

Floriferis ut apes in saltibus omnia libant.

Lucr. I. 3. v. 1 E.

As from the sweetest Flow'rs the lab'ring Bee Extracts her precious Sweets. CREECH.

HEN I have published any fingle Paper that falls in with the popular Taste, and pleases more than ordinary, it always brings me in a great return of Letters. My Tuesday's Discourse, wherein I gave several Admonitions to the Fraternity of the Heappeck'd, has already produced me very many Correspondents; the Reason I cannot guess at, unless it be that such a Discourse is of general Use, and every married Man's Money. An honest Tradesman, who dates his Letter from Cheapside, sends me Thanks in the name of a Club, who, he tells me, meet as often as their

their Wives will give them leave, and flay together 'till they are length home. He informs me; that my Paper has administred great Conforation to their whole Club, and defires me to give fome further Account of Socrator, and to acquain them in whole Reign he lived; whether he was a Citizen or a Conffier, whether he buried Xun? rippe, with many other particulars: Porthat by his Sayings he appears to have been a very wife Man and a good Christian. Another, who writes himself Benjamin Bambob, tells me, that being coupled with a Shrew, he had endeavodred to tame her by fuch lawful means as those Which I mentioned in my last Tuesday's Paper, and that in his Wrath he had often gone further than Bratton allows in those Cases; but that for the future he was refolved to bear it like a Man of Temper and Learning, and confider her only as one who lives in his House to seach him Philosophy. Tom Dapperwir fays, that he agrees with the in that whole Discourse, excepting only the last Sentence, where I affirm the married State to be either an Heaven or an Hell. Tom has been at the charge of a Peny upon this Occasion, to tell me, that by his Experience it is neither one nor the other, but rather that middle kind of State, commonly known by the name of Pargatory.

THE Fair Sex have likewise obliged me with their Reslexions upon the same Discourse. A Lady, who calls herself Euterpe, and seems a Woman of Letters, alks me whether I am for establishing the Salic Law in every Family, and why it is not fit that a Woman who has Discretion and Learning should fit at the Helm, when the Husband is weak and illiterate? Another, of quite contrary Character, subscribes herself Xantippe, and tells me, that she follows the Example of her Name-sake; for being married to a Bookish Man, who has no Knowledge of the World, she is forced to take their Assairs into her own hands, and to spirit him up now and then, that he may not grow musty, and unset for

Conversation.

AFTER this Abridgment of some Letters which are come to my Hands upon this Occasion, I shall publish one of them at large.

Mr. SPECTATOR,

JOU have given us a lively Picture of that kind of Hulband who comes under the Demonination of the Hen-peck'd; but I do not remember that you have ever touched upon one that is of the quite different Character, and who, in several Places of England, goes by the Name of a Cot-Quean. I have the Misfortune to be joined for Dife with one of this Character, who in reality is more a Woman than I am. He was bred up under the Tuition of a tender Mother, 'till she had made him as good a Honsewife as herself. He could preferve Apricots, and make Gellies, before he had been two Years out of the Nuclery. He was never suffered to go abroad, for fear of catching Cold: When he should have been hunting down a Buck, he was by his Mother's fide learning how to featon it. or put it in Crust; and was making Paper Boats with his Sifters, at an Age when other young Gentlemenare crossing the Seas, or travelling into Foreign Countries. He has the whitest Hand that you ever faw in your Life, and raifes Paste better than any Woman in England. These Qualifications make him a sad Husband: He is perpetually in the Kitchen, and has a thousand Squabbles with the Cook-maid, He is better acquainted with the Milk Score, than his Steward's Accounts. I fret to Death when I hear him find fault with a Dish that is not dressed to his liking, and instructing his Friends that dine with him in the best Pickle for a Walnut, or Sauce for an Hanch of Venison. With all this, he is a very good-natured Husband, and never fell out with me in his Life but once, upon the overrofting of a Dish of Wild-Fowl: At the same time I must own, I would rather he was a Man of a rough Temper, that would treat me harfuly fometimes, than of fuch an effeminate busy Nature in a Province that does not belong to him. Since you have given us the Character of a Wife who wears the Breeches, pray fay fomething of a Husband that wears the Petricoat. Why should not a Female Character be as ridiculous in a Man, as a Male Character in one of our Sex?

GREEN CONTRACTORS

Nº 483 Saturday, September 13.

Nec Deus intersit, niss dignus windice nodus Inciderit Hor. Ars Poet. v. 1917

Never presume to make a God appear, But for a Business worthy of a God.

Roscommon.

TE cannot be guilty of a greater Act of Uncharitableness, than to interpret the Afflictions which befal our Neighbours, as Punishments and Judg-It aggravates the Evil to him who fuffers, when he looks upon himfelf as the Mark of Divine Vengeance, and abates the Compassion of those towards him, who regard him in fo dreadful a Light. The Humour of turning every Misfortune into a Judgment, proceeds from wrong Notions of Religion, which, in its own nature, produces Good-will towards Men, and puts the mildest Construction upon every Accident that befalls them. this case, therefore, it is not Religion that sours a Man's Temper, but it is his Temper that fours his Religion: People of gloomy unchearful Imaginations, or of envious malignant Tempers, whatever kind of Life they are engaged in, will discover their natural Tincture of Mind in all their Thoughts, Words, and Actions. As the finest Wines have often the Taste of the Soil, so even the most religious Thoughts often draw fomething that is particular from the Constitution of the Mind in which they arife. When Folly or Superstition strikes in with this natural Depravity of Temper, it is not in the power, even of Religion itself, to preferve the Character of the Person who is possessed with it, from appearing highly absurd and ridiculous.

AN old Maiden Gentlewoman, whom I shall conceal under the Name of Nemesis, is the greatest Discoverer of Judgments that I have met with. She can tell you what Sin it was that set such a Man's House on fire, or blew down his Barns. Talk to her of an unfortunate

young

young Lady that loft her Beauty by the Small-Pox, fhe fetches a deep Sigh, and tells you, that when the had a fine Face she was always looking on it in her Glass. Tell her of a piece of Good-fortune that has befallen one of her Acquaintance; and the withes it may prosper with her; but her Mother used one of her Neices very barbarously. Her usual Remarks turn upon People who had great Estates, but never enjoyed them, by reason of some Flaw in their own, or their Father's Behaviour. She can give you the Reason why such a one died childless: Why such an one was cut off in the Flower of his Youth: Why fuch an one was unhappy in her Marriage: Why one broke his Leg on fuch a particular Spot of Ground, and why another was killed with a Back-Sword, rather than with any other kind of Weapon. She has a Crime for every Misfortune that can befal any of her Acquaintance; and when she hears of a Robbery that has been made, or a Murder that has been committed, enlarges more on the Guilt of the suffering Person, than on that of the Thief or the Assassin. In short, she is so good a Christian, that whatever happens to herself is a Trial, and whatever happens to her Neighbours is a Judgment.

THE very Description of this Folly, in ordinary Life, is sufficient to expose it; but when it appears in a Pomp and Dignity of Stile, it is very apt to amuse and terrify the Mind of the Reader. Herodotus and Plutarch very often apply their Judgments as impertinently as the old Woman I have before mentioned, though their manner of relating them makes the Folly itself appear venerable. Indeed, most Historians, as well Christian as Pagan, have fallen into this idle Superstition, and spoken of ill Success, unforeseen Disasters, and terrible Events, as if they had been let into the Secrets of Providence, and made acquainted with that private Conduct by which the World is governed. One would think feveral of our own Historians in particular had many Revelations of this kind made to them. Our old English Monks seldom let any of their Kings depart in Peace, who had endeavoured to diminish the Power or Wealth of which the Ecclefiastics were in those times possessed. William the Conqueror's Race generally found their Judgments in the New Forest, where their Father had pulled down Churches and Monasteries. In short, read one of the Chronicles written by an Author of this frame of Mind, and you would think you were reading an History of the Kings of Israel or Judah, where the Historians were actually impired, and where, by a particular Scheme of Providence, the Kings were distinguished by Judgments or Blessings, according as they promoted Idelatry or the Worship of the true God.

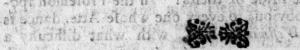
I cannot but look upon this manner of judging upon Misfortunes, not only to be very uncharitable in regard to the Person whom they befal, but very presumptuous in regard to him who is supposed to inflict them. It is a strong Argument for a State of Retribution hereafter, that in this World virtuous Persons are very often unfortunate, and vicious Persons prosperous; which is wholly repugnant to the Nature of a Being who appears infinitely wife and good in all his Works, unless we may Suppose that such a promiscuous and undistinguishing Distribution of Good and Evil, which was necessary for carrying on the Designs of Providence in this Life, will be rectified and made amends for in another. We are not therefore to expect that Fire should fall from Heaven in the ordinary Course of Providence; nor when we fee triumphant Guilt or depressed Virtue in particular Persons, that Omnipotence will make bare its holy Arm in the Defence of the one, or Punishment of the other. It is sufficient that there is a Day set apart for the hearing and requiting of both according to their respective Merits.

THE Folly of ascribing temporal Judgments to any particular Crimes, may appear from several Considerations. I shall only mention two: First, That, generally speaking, there is no Calamity or Affliction, which is supposed to have happened as a Judgment to a vicious Man, which does not sometimes happen to Men of approved Religion and Virtue. When Diagoras the Atheist was on board one of the Athenian Ships, there arose a very violent Tempest: upon which the Mariners told him, that it was a just Judgment upon them for having taken so impious a Man on board. Diagoras begged them to look upon the rest of the Ships that were in the

fame Distress, and asked them whether or no Diagons was on board every Vessel in the Floot. We are all involved in the same Calamities, and subject to the same Accidents: and when we see any one of the Species under any particular Oppression, we should look upon it as arising from the common Lot of human Nature, rather

than from the Guilt of the Person who suffers.

ANOTHER Confideration, that may check our Presumption in putting such a Construction upon a Misfortune, is this, that it is impossible for us to know what are Calamities and what are Blessings. How many Accidents have passed for Misfortunes, which have turned to the Welfare and Prosperity of the Persons in whose Lot they have fallen? How many Disappointments have. in their Consequences, saved a Man from Ruim? If we could look into the Effects of every thing, we might be allowed to pronounce boldly upon Bleffings and Judgments; but for a Man to give his Opinion of what he fees but in part, and in its Beginnings, is an unjustifiable Piece of Rashness and Folly. The Story of Biton and Clitobus, which was in great Reputation among the Heathens, (for we see it quoted by all the ancient Authors, both Greek and Latin, who have written upon the Immortality of the Soul) may teach us a Caution in this matter. These two Brothers, being the Sons of a Lady who was Priestels to Juno, drew their Mother's Chariot to the Temple at the time of a great Solemnity, the Perfons being absent who by their Office were to have drawn her Chariot on that Occasion. The Mother was so transported with this Instance of filial Duty, that she petition'd her Goddess to bestow upon them the greatest Gift that could be given to Men; upon which they were both cast into a deep Sleep, and the next Morning found dead in the Temple. This was such an Event, as would have been construed into a Judgment, had it happen'd to the two Brothers after an Act of Disobedience, and would doubtless have been represented as such by any ancient Historian who had given us an Account of it. O



while Profesion spo-

dinar '

required at

THE CAUDED AND THE

Nº 484 Monday, September 15.

Neque cuiquam tam statim clarum ingenium est, ut possit emergere; nist illi materia, occasio, fautor etiam, contmendatorque contingat. Plin. Epist.

No Man's Abilities are so remarkably shining, as not to stand in need of a proper Opportunity, a Patron, and even the Praises of a Friend, to recommend them to the notice of the World.

Mr. SPECTATOR,

F all the young Fellows who are in their Progress thro' any Profession, none seem to have so good a Title to the Protection of the Men of · Eminence in it as the modest Man; not so much because his Modesty is a certain Indication of his Merit, as because 'tis a certain Obstacle to the producing of it. Now, as of all Professions this Virtue is thought to be more particularly unnecessary in that of the Law than ' in any other, I shall only apply myself to the Relief of fuch who follow this Profession with this Disadvantage. What aggravates the matter is, that those Perfons who, the better to prepare themselves for this Study, have made some Progress in others, have, by addicting * themselves to Letters, increased their natural Modesty, and confequently heighten'd the Obstruction to this fort of Preferment; so that every one of these may emphati-· cally be faid to be fuch a one as laboreth and taketh pains, and is fill the more behind. It it may be a Matter worth discussing then, Why that which made a ' Youth so amiable to the Ancients, should make him ' appear so ridiculous to the Moderns? and, why in our days there should be Neglect, and even Oppresfion of young Beginners, instead of that Protection which was the Pride of theirs? In the Profession spoken of, 'tis obvious to every one whose Attendance is required at Westminster-Hall, with what difficulty a ' Youth

Youth of any Modesty has been permitted to make an Observation, that could in no wise detract from the Merit of his Elders, and is absolutely necessary for the advancing his own. I have often seen one of these not only molested in his Utterance of something very pertinent, but even plunder'd of his Question, and by a strong Serjeant shoulder'd out of his Rank, which he has recover d with much difficulty and confusion. Now as great part of the Business of this Profession might be dispatched by one that perhaps

Messales, nec scit quantum Causellius Aulus;

HoroArs Poet v. 376.

—wants Messala's pow'rful Eloquence,
And is less read than deep Causelius;

ROSCOMMON.

fo I can't conceive the Injustice done to the Public, if the Men of Reputation in this Calling would introduce fuch of the young ones into Bulinels, whose Application to this Study will let them into the Secrets of it, as much as their Modelty will hinder them from the Practice: I say, it would be laying an everlasting Obligation upon a young Man, to be introduc'd at first only as a Mute, till by this Countenance, and a Refor Iution to support the good Opinion conceiv'd of him in his Betters, his Complexion shall be so well settled, that the Litigious of this Island may be secure of his obstreperous Aid. If I might be indulged to speak in the Stile of a Lawyer, I would fay, That any one about thirty Years of Age might make a common Motion to the Court with as much Elegance and Propriety as the most aged Advocates in the Hall.

most aged Advocates in the Hall.

I can't advance the Merit of Modesty by any Argument of my own so powerfully as by inquiring into the Sentiments the greatest among the Ancients of disferent Ages entertain'd upon this Virtue. If we go back to the Days of Solomon, we shall find Favour a necessary Consequence to a shame-fac'd Man. Pliny, the greatest Lawyer and most elegant Writer of the Age he lived in, in several of his Epistles is very solicitous in recommending to the Public some young Men of Vol. VII.

his own Profession, and very often undertakes to become an Advocate, upon condition that some one of these his Favourites might be joined with him, in order to produce the Merit of fuch, whose Modesty otherwife would have suppressed it. It may seem very marvellous to a faucy Modern, that Multum Janguinis, multum verecundiæ, multum folicitudinis in ore; to bave the Face first full of Blood, then the Countenance dashed with Modesty, and then the whole Aspett as of one dying with Fear, when a Man begins to speak; · should be esteem'd by Pliny the necessary Qualifications of a fine Speaker. Shakespear also has express'd hims felf in the fame favourable Strain of Modesty, when · he fays,

- In the Modesty of fearful Duty I read as much as from the rattling Tongue Of Saucy and audacious Eloquence

NOW fince these Authors have profes'd themselves for the modest Man, even in the utmost Confusions of Speech and Countenance, why should an intrepid Utterance and a resolute Vociseration thunder so successfully in our Courts of Justice? And why should that Confidence of Speech and Behaviour, which feems to acknowledge no Superior, and to defy all Contradiction, prevail over that Deference and Refignation with which the modest Man implores that favourable Opi-

nion which the other feems to command?

' A S' the Case at present stands, the best Consolation that I can administer to those who cannot get into that Stroke of Business (as the Phrase is) which they deserve, is to reckon every particular Acquisition of . Knowledge in this Study as a real Increase of their · Fortune; and fully to believe, that one Day this imae ginary Gain will certainly be made out by one more · substantial. I wish you would talk to us a little on this " Head, you would oblige,

Sir, Your bumble Servant.

THE Author of this Letter is certainly a Man of good Sense: but I am perhaps particular in my Opinion on this Occasion; for I have observed, that under the 110

Notion of Modesty, Men have indulged themselves in a spiritless Sheepishness, and been for ever lost to themfelves, their Families, their Friends, and their Country. When a Man has taken care to pretend to nothing but what he may juftly aim at, and can execute as well as any other, without Injustice to any other; it is ever Want of Breeding or Courage to be brow-beaten or elbow'd out of his honest Ambition. I have faid often, Modesty must be an Act of the Will, and yet it always implies Self-Denial: For if a Man has an ardent Defire to do what is laudable for him to perform, and, from an unmanly Bashfulness, shrinks away, and lets his Merit languish in Silence, he ought not to be angry at the World that a more unskilful Actor succeeds in his Part. because he has not Confidence to come upon the Stage himself. The Generosity my Correspondent mentions of Pliny, cannot be enough applauded. To cherish the Dawn of Merit, and hasten its Maturity, was a Work worthy a noble Roman and a liberal Scholar. That Concern which is described in the Letter, is to all the World the greatest Charm imaginable: but then the modest Man must proceed, and shew a latent Resolution in himself; for the Admiration of his Modesty arises from the Manifestation of his Merit. I must confess we live in an Age wherein a few empty Blusterers carry away the Praise of speaking, while a crowd of Fellows over-flock'd with Knowledge are run down by them : I fay, over-flock'd, because they certainly are so as to their Service of Mankind, if from their very Store they raife to themselves Ideas of Respect, and Greatness of the Occasion, and I know not what, to disable themselves from explaining their Thoughts. I must confess, when I have feen Charles Frankair rife up with a commanding Mien. and Torrent of handsom Words, talk a Mile off the Purpole, and drive down twenty bashful Boobies of ten times his Sense, who at the same time were envying his Impudence and despising his Understanding, it has been Matter of great Mirth to me; but it foon ended in a fecret Lamentation, that the Fountains of every thing praise worthy in these Realms, the Universities, should be so muddied with a false Sense of this Virtue, as to produce Men capable of being to abused. I will be bold to say, that it is a ridiculous Education which does not qualify a Man to make his best Appearance before the greatest Man and the finest Woman to whom he can address himself. Were this judiciously corrected in the Nurseries of Learning, pert Coxcombs would know their Distance: But we must bear with this false Modesty in our young Nobility and Gentry, 'till they cease at Oxford and Cambridge to grow dumb in the Study of Eloquence.

THE SECRET SERVED TO SERVED THE SECRET SERVED TO SERVED THE SECRET SERVED TO SECRET SERVED TO SECRET SECRET

Nº 485 Tuesday, September 16.

Nihil tam firmum est, cui periculum non sit, etiam ab Invalido.

Quint. Curt. 1. 7. c. 8.

The strongest Things are in danger even from the weakest.

Mr. SPECTATOR,

Y Lord Clarendon has observed, That few Men have done more harm than those who have been thought to be able to do least; and there cannot be a greater Error, than to believe a Man whom we see qualified with too mean parts to do good, to be therefore incapable of doing hurt. There is a Supply of Malice, of Pride, of Industry, and even of Folly, in the Weakest, when he sets his Heart upon it, that makes a Arange Progress in mischief. What may seem to the Reader the greatest Paradox in the Reslexion of the · Historian, is, I suppose, that Folly, which is generally thought incapable of contriving or executing any Design, should be so formidable to those whom it exerts itself to molest. But this will appear very plain, if we remember that Solomon fays, It is Sport to a Fool to do mischief; and that he might the more emphatically express the calamitous Circumstances of him who falls under the displeasure of this wanton Person, the fame Author adds further, That a Stone is beavy, and the Sand weighty, but a Fool's Wrath is heavier than them both. It is impossible to suppress my own Illustration

tion upon this Matter, which is, That as the Man of Sagacity bestirs himself to distress his Enemy by Methods probable and reducible to Reason, so the fame Reason will fortify his Enemy to elude these his regular Efforts; but your Fool projects, acts, and concludes with fuch notable Inconfiltence, that no regular Course of Thought can evade or counterplot his prodigious Machinations. My Frontispiece, I believe, may be extended to imply, that several of our Misfortunes arise from Things as well as Persons, that feem of very little consequence. Into what tragical Extravagancies does Shakespear hurry Othello upon the loss of an Handkerchief only? and what Barbarities does Desdemona suffer from a slight Inadvertency in regard to this fatal Trifle? If the Schemes of all the enterprising Spirits were to be carefully examined, fome intervening Accident, not confiderable enough to occasion any Debate upon, or give em any Apprehension of ill Consequence from it, will be found to be the occasion of their ill Success, rather than any Error in Points of Moment and Difficulty, which naturally engag'd their maturest Deliberations. If you go to the Levée of any great Man, you will observe him exceeding gracious to several very infignificant Fellows; and this upon this Maxim, That the Neglect of any Person must arise from the mean Opinion you have of his Capacity to do you any Service or Prejudice; and that this calling his Sufficiency in question, must give him Inclination, and where this is, there never wants Strength or Opportunity to annoy you. There is no body so weak of Invention, that can't aggravate or "make fome little Stories to vilify his Enemy; and there are very few but have good Inclinations to hear 'em, and tis infinite Pleasure to the Majority of Mankind to level a Person superior to his Neighbours. Besides in all matter of Controversy, that Party which has the greatest Abilities labours under this Prejudice, that he will certainly be supposed, upon account of his Abilities, to have done an Injury, when perhaps he has received one. It would be tedious to enumerate the Strokes that Nations and particular Friends have fuffered from Persons very contemptible.

Neighbours, could no more be secured against the resolute Villany of Ravillac, than Villiers, Duke of Buckingham, could be against that of Felton. And there is no incens'd Person so destitute, but can provide himself with a Knife or a Pistol, if he sinds stomach to apply them. That Things and Persons of no moment should give such powerful Revolutions to the progress of those of the greatest, seems a providential Disposition to bassle and abate the Pride of human Sufficiency; as also to engage the Humanity and Benevolence of Superiors to all below em, by letting them into this Secret, that the Stronger depends upon the Weaker.

I am, Sir, your very bumble Servant.

Dear Sir.

Temple, Paper-Buildings.

T Received a Letter from you some time ago, which I should have answered sooner, had you informed me in yours to what part of this Island I might have directed my Impertinence; but having been let into the Knowledge of that Matter, this handsom Excuse is no longer serviceable. My Neighbour Prettyman ' shall be the Subject of this Letter; who falling in with the SPECTATOR'S Doctrine concerning the Month of May, began from that Season to dedicate himself to the Service of the Fair in the following manner. I observed at the beginning of the Month he bought him ' a new Night-gown, either fide to be worn outwards, both equally gorgeous and attractive; but till the end of the Month I did not enter so fully into the Know-' ledge of his Contrivance, as the use of that Garment has fince suggested to me. Now you must know that ' all new Clothes raise and warm the Wearer's Imagination into a Conceit of his being a much finer Gentle-' man than he was before, banishing all Sobriety and Reflexion, and giving him up to Galantry and Amour. Inflam'd therefore with this way of thinking, and full of the Spirit of the Month of May, did this merciless ' Youth resolve upon the Business of Captivating. At first he confin'd himself to his Room only, now and

then appearing at his Window in his Night gown, and practifing that easy Posture which expresses the very Top and Dignity of Languishment. It was pleasant to see him diversify his Loveliness, sometimes obliging the Passengers only with a Side Face, with a Book in his Hand; sometimes being so generous as to expose the whole in the fulness of its Beauty; at the other times, by a judicious throwing back of his Periwig, he would throw in his Ears. You know he is that fort of Person which the Mob call a handsom jolly Man; which Appearance can't miss of Captives in this part of the Town. Being emboldened by daily Success, he leaves his Room with a Resolution to extend his Conquests; and I have apprehended him in his Night-gown smiting in all parts of this Neighbourhood.

THIS I, being of an amorous Complexion, faw. with Indignation, and had Thoughts of purchasing a Wig in these Parts; into which, being at a greater Distance from the Earth, I might have thrown a very liberal Mixture of white Horse-hair, which would make a fairer, and consequently a handsomer Appearance, while my Situation would fecure me against any Discoveries. But the Passion to the handsom Gentleman. feems to be fo fixed to that part of the Building, that it will be extremely difficult to divert it to mine; fo that I am resolved to stand boldly to the Complexion of my own Eye-brow, and prepare me an immense black. Wig of the same fort of Structure with that of my Rival. Now, tho' by this I shall not, perhaps, lessenthe number of the Admirers of his Complexion, I shall have a fair Chance to divide the Passengers by the irre-

fistible Force of mine.

I expect sudden Dispatches from you, with Advice of the Family you are in now, how to deport myself upon this so delicate a Conjuncture; with some comfortable Resolutions in savour of the handsom black.

Man against the handsom fair one.

I am, S I R, Your most humble Servant.

N. B. He who writ this, is a black Man two Pair of Stairs; the Gentleman of whom he writes, is fair, and one. Pair of Stairs. Mr. SPECTATOR,

I Only fay, that it is impossible for me to fay how much I am

Yours,

Robin Shorter.

P. S. 'I shall think it a little hard, if you do not take as much notice of this Epistle, as you have of the ingenious Mr. Short's. I am not afraid to let the World see which is the Deeper Man of the two.

ADVERTISEMENT.

London, Septemper 15.

WHEREAS a young Woman on horseback, in an Equestrian Habit, on the 13th Instant in the Evening met the SPECTATOR within a Mile and an half of this Town, and slying in the Face of Justice, pull d off her Hat, in which there was a Feather, with the Mien and Air of a young Officer, saying at the same time. Your Servant Mr. SPEC, or Words to that purpose; This is to give notice, that if any Person can discover the Name, and Place of Abode of the said Offender, so as she can be brought to Justice, the Informant shall have all sitting Encouragement.

COLUMN CONCERNO DE LA TO

Nº 486 Wednesday, September 17.

Audire est operæ pretium, procedere rectè

Qui mæchis non vultis-Hor. Sat. 2. l. 1. v. 38.

I MITATED.

All you, who think the City ne'er can thrive, Till ev'ry Cuckold maker's flea'd alive, Attend

POPE.

Mr. SPECTATOR,

THERE are very many of my Acquaintance Followers of Socrates, with more particular regard to that part of his Philosophy which we, among ourselves, call his Domestics; under which Denomination,

tion, or Title, we include all the Conjugal Joys and Sufferings. We have indeed, with very great Pleasure, obferved the Honour you do the whole Fraternity of the Hen-peck'd, in placing that illustrious Man at our Head. and it does in a very great Measure baffle the Rallery of pert Rogues, who have no advantage above us, but in that they are fingle. But when you look about into the Croud of Mankind, you will find the Fair Sex reigns with greater Tyranny over Lovers than Hufbands. You shall hardly meet one in a thousand who is wholly exempt from their Dominion, and those that are so are capable of no Taste of Life, and breathe and walk about the Earth as Infignificants. But I am going to defire your further Favour in behalf of our harmless Brotherhood, and hope you will shew in a true light the unmarried Hen peck'd, as well as you have done Justice to us, who submit to the Conduct of our Wives. I am very particularly acquainted with one who is under intire Submission to a kind Girl, as he calls her; and tho' he knows I have been Witness both to the ill Usage he has receiv'd from her, and his Inability to refift her Tyranny, he still pretends to make a Jest of me for a little more than ordinary Obsequioulnels to my Spoule. No longer than Tuesday last he took me with him to visit his Mistress; and he hav. ing, it feems, been a little in difgrace before, thought by bringing me with him she would constrain herself. and intentibly fall into general discourse with him: and so he might break the Ice, and save himself all the ordinary Compunctions and Mortifications the used to make him fuffer before the would be reconciled, after any act of Rebellion on his part. When we came into the Room, we were receiv'd with the utmost Coldness : and when he presented me as Mr. Such a one, his very good Friend, the just had Patience to fusfer my Saluta. tion; but when he himself, with a very gay Air, offered to follow me, she gave him a thundering Box on the Ear, called him a pitiful poor-spirited Wretch, how durst he see her Face? His Wig and Hat fell on different parts of the Floor. She feiz'd the Wig too foon for him to recover it, and kicking it down Stairs, threw herself into an opposite Room, pulling the Door after

STATE KAN

her with a force, that you would have thought the Hinges would have given way. We went down, you must think, with no very good Countenances; and as we fneaked off, and were driving home together, he con-. fessed to me, that her Angerwas thus highly raised, be-, cause he did not think fit to fight a Gentleman who had faid, she was what she was; but, fays he, a kind Letter or two, or fifty Pieces, will put her in humour again. I ask'd him why he did not part with her; he answered, , he loved her with all the Tenderness imaginable, and the had too many Charms to be abandoned for a little quickness of Spirit. Thus does this illegitimate Henpecked overlook the Huffy's having no regard to his very Life and Fame, in putting him upon an infamous Dispute about her Reputation; yet has he the Confidence to laugh at me, because I obey my poor Dear in keeping out of harm's way, and not staying too late from my own Family, to pass through the Hazards of a Town full of Ranters and Debauchees. You that are a Philosopher should urge in our behalf, that when we bear with a froward Woman, our Patience is preserved. in consideration that a Breach with her might be a Difhonour to Children who are descended from us, and whose Concern makes us tolerate a thousand Frailties, for fear they should redound Dishonour upon the Innocent. This and the like Circumstances, which carry with them the most valuable Regards of human Life. ' may be mentioned for our long-fuffering; but in the cafe of Galants, they swallow ill Usage from one to whom they have no Obligation, but from a base Pasfion, which it is mean to indulge, and which it would be glorious to overcome.

fome have been conspicuously such, without Shame; nay they have carried on the Jest in the very Article of Death, and, to the Diminution of the Wealth and Happiness of their Families, in bar of those honourably near to them, have lest immense Wealth to their Paramours. What is this but being a Cully in the Grave! fure this is being Hen-peck'd with a Vengeance! But without dwelling upon these less frequent Instances of emirent Cullyism, what is there so common as to hear

a Fel-

a Fellow curse his Fate that he cannot get rid of a Pastision to a Jilt, and quote an Half Line out of a Miscel

I lany Poem to prove his Weakness is natural? If they will go on thus, I have nothing to say to it: But the

let them not pretend to be free all this while, and laugh

at us poor married Patients.

'I have known one Wench in this Town carry and haughty Dominion over her Lovers so well, that she has at the same time been kept by a Sea Captain in the Straits, a Merchant in the City, a Country Gentleman.

in Hampshire, and had all her Correspondences managed by one she kept for her own Uses. This happy Manages to the Phrase is) used to write very punctually, every

Post, Letters for the Mistress to transcribe. He would fit in his Night gown and Slippers, and be as grave.

giving an Account, only changing Names, that there

was nothing in those idle Reports they had heard of such a Scoundrel as one of the other Lovers was; and

how could he think she could condescend so low, after-

fuch a fine Gentleman as each of them? For the same

Epistle faid the same thing to and of every one of them.
 And so Mr. Secretary and his Lady went to Bed with.

e great Order.

17119

TO be short, Mr. SPECTATOR, we Husbands. fhall never make the Figure we ought in the Imaginations of young Men growing up in the World, except you can bring it about that a Man of the Town shall beas infamous a Character as a Woman of the Town. But of all that I have met in my time, commend me to-Betty Duall: She is the Wife of a Sailor, and the kept Mistress of a Man of Quality; the dwells with the latter during the Sea-faring of the former. The Husband asks. no Questions, sees his Apartments furnished with Riches. not his, when he comes into Port, and the Lover is asis joyful as a Man arrived at his Haven when the other puts. to Sea. Betty is the most eminently victorious of any of her Sex, and ought to fland recorded the only Woman. of the Age in which she lives, who has possessed at the fame time two abused, and two contented-

receive an electron with a Compation that he have no haven

CASSES CALIFORNIA CONTRACTOR CONT

Nº 487 Thursday, September 18.

Urget membra quies, & mens sine pondere ludit.

Petr:

While Sleep oppresses the tir'd Limbs, the Mind Plays without Weight, and wantons unconfin'd.

Tho there are many Authors, who have written on Dreams, they have generally confidered them only as Revelations of what has already happened in distant Parts of the World, or as Presages of what is to happen in future Periods of Time.

I SHALL confider this Subject in another Light, as Dreams may give us some Idea of the great Excellency of an Human Soul, and some Intimation of its Indepen-

dency on Matter.

IN the first place, our Dreams are great Instances of that Activity which is natural to the human Soul, and which it is not in the power of Sleep to deaden or abate. When the Man appears tired and worn out with the Labours of the Day, this active part in his Composition is still busied and unwearied. When the Organs of Sense want their due Repose and necessary Reparations, and the Body is no longer able to keep pace with that spiritual Substance to which it is united, the Soul exerts herself in her several Faculties, and continues in Action till her Partner is again qualified to bear her company. In this case Dreams look like the Relaxations and Amusements of the Soul, when she is disincumber'd of her Machine, her Sports and Recreations, when she has laid her Charge assee.

IN the second place, Dreams are an Instance of that Agility and Perfection which is natural to the Faculties of the Mind, when they are disengaged from the Body. The Soul is clogged and retarded in her Operations, when she acts in Conjunction with a Companion that is so heavy and unwieldy in its Motions. But in Dreams it is wonderful to observe with what a Sprightliness and Alacrity she

everte

exerts herfelf. The flow of Speech make unpremeditated Harangues, or converse readily in Languages that they are but little acquainted with. The Grave abound in Pleasantries, the Dull in Repartees and Points of Wit. There is not a more painful Action of the Mind, than Invention; yet in Dreams it works with that Ease and Activity that we are not sensible when the Faculty is employed. For Instance, I believe every one, some time or other, dreams that he is reading Papers, Books, or Letters; in which case the Invention prompts so readily, that the Mind is imposed upon, and mistakes its own Suggestions for the Compositions of another.

I SHALL, under this Head, quote a Passage out of the Religio Medici, in which the ingenious Author gives an account of himself in his dreaming and his waking Thoughts. We are somewhat more than ourselves in our Sleeps, and the Slumber of the Body Jeems to be but the Waking of the Soul. It is the Ligation of Sense, but the Liberty of Reason; and our waking Conceptions do not match the Fancies of our Sleeps. At my Nativity my Afcendent was the watery Sign of Scorpius: I was born in the Planetary Hour of Saturn, and I think I have a piece of that leaden Planet in me. I am no way facetious, nor disposed for the Mirth and Galliardize of Company; yet in one Dream I can compose a whole Comedy, behold the Action, apprehend the Jests, and laugh myself awake at the Conceits thereof. Were my Memory as faithful as my Reason is then fruitful, I would never study but in my Dreams; and this time also would I choose for my Devotions; but our grosser Memories have then so little bold of our abstracted Understandings, that they forget the Story, and can only relate to our awakened Souls a confused and broken Tale of that that has paffed—Thus it is observed that Men fometimes, upon the Hour of their Departure, do speak and reason above themselves; for then the Soul beginning to be freed from the Ligaments of the Body, begins to reason like berself, and to discourse in a Strain above Mortality.

WE may likewise observe in the third place, that the Passions affect the Mind with greater Strength when we are asseep, than when we are awake. Joy and Sorrow give us more vigorous Sensations of Pain or Pleasure at this

time,

time; than at any other. Devotion likewife, as the excellent Anthor above mentioned has hinted, is in a very particular manner heightned and inflamed, when it rifes in the Soul at a time that the Body is thus laid at rest. Every Man's Experience will inform him in this matter, tho' it is very probable, that this may happen differently in different Constitutions. I shall conclude this Head with the two following Problems, which I shall leave to the Solution of my Reader. Supposing a Man always happy in his Dreams, and miserable in his waking Thoughts, and that his Life was equally divided between them, whether would he be more happy or milerable? Were a Man a King in his Dreams, and a Beggar awake, and dreamt as confequentially, and in as continued unbroken Schemes as he thinks when awake, whether he would be in reality a King or Beggar, or rather whether he would not be both?

THERE is another Circumstance, which methinks gives us a very high Idea of the Nature of the Soul, in regard to what passes in Dreams: I mean that innumerable Multitude and Variety of Ideas which then arise in her. Were that active watchful Being only conscious of her own Existence at such a time, what a painful Solitude would her Hours of Sleep be? Were the Soul sensible of her being alone in her sleeping Moments, after the same manner that she is sensible of it while awake, the time would hang very heavy on her, as it often actually does when she dreams that she is in such Solitude.

Sola sibi, semper longam incomitata videtur
Ire viam—

She seems alone

To wander in her Sleep thro' Ways unknown,
Guideless and dark.

DRYDEN.

BUT this Observation I only make by the way. What I would here remark, is that wonderful Power in the Soul, of producing her own Company on these Occasions. She converses with numberless Beings of her own Creation, and is transported into ten thousand Scenes of her own raising. She is herself the Theatre, the Actors, and the Beholder. This puts me in mind of a Saying which I

am infinitely pleased with, and which Plutarch ascribes to Heraclitus, That all Men whilft they are awake are in one common World; but that each of them, when he is asseep, is in a World of his own. The waking Man is conversant in the World of Nature; when he sleeps he retires to a private World that is particular to himself. There seems something in this Consideration that intimates to us a natural Grandeur and Persection in the Soul, which is rather

to be admired than explained.

I MUST not omit that Argument for the Excellency of the Soul, which I have feen quoted out of Tertullian, namely, its Power of Divining in Dreams. That feveral fuch Divinations have been made, none can question, who believes the Holy Writings, or who has but the least degree of a common Historical Faith; there being innumerable Instances of this nature in several Authors, both Ancient and Modern, Sacred and Profane. Whether fuch dark Presages, such Visions of the Night proceed from any latent Power in the Soul, during this her state of Abstraction, or from any Communication with the Supreme Being, or from any Operation of Subordinate Spirits, has been a great Dispute among the Learned; the matter of Fact is, I think, incontestible, and has been looked upon as such by the greatest Writers, who have been never suspected either of Superstition or Enthusiasm.

I DO not suppose, that the Soul in these Instances is intirely loose and unsetter'd from the Body; It is sufficient, if she is not so far sunk, and immersed in Matter, nor intangled and perplexed in her Operations, with such Moetions of Blood and Spirits, as when she actuates the Machine in its waking Hours. The Corporeal Union is slack-ned enough to give the Mind more play. The Soul seems gathered within herself, and recovers that Spring which is broke and weakened, when she operates more

in concert with the Body.

THE Speculations I have here made, if they are not Arguments, they are at least strong Intimations, not only of the Excellency of an Human Soul, but of its Independence on the Body; and if they do not prove, do at least confirm these two great Points, which are established by many other Reasons that are altogether unanswerable. O

ACTERNATED DE

Nº 488 Friday, September 19.

Quanti emptæ? parvo. Quanti ergo? octo assibus. Eheu! Hor. Sat. 3. 1. 2. v. 156.

What doth it cost? Not much, upon my Word.

How much, pray? Why, Two-Pence. Two-Pence!

O Lord!

CREECH.

FIND, by feveral Letters which I receive daily, that many of my Readers would be better pleased to pay Three Half-Pence for my Paper, than Two-Pence. The ingenious T. W. tells me, that I have deprived him of the best part of his Breakfast, for that fince the rise of my Paper, he is forced every Morning to drink his Dish of Coffee by itself, without the Addition of the Spectator, that used to be better than Lace to it. Eugenius informs me very obligingly, that he never thought he should have difliked any Passage in my Paper, but that of late there have been two Words in every one of them, which he could heartily wish left out, viz. Price Two-Pence. I have a Letter from a Sope boiler, who condoles with me very affectionately, upon the necessity we both lie under of fetting an higher Price on our Commodities, fince the late Tax has been laid upon them, and defiring me when I write next on that Subject, to speak a Word or two upon the present Duties on Castle Sope. But there is none of these my Correspondents, who writes with a greater Turn of good Sense and Elegance of Expression, than the generous Philomedes, who advises me to value every Spectator at Six Pence, and promises that he himself will engage for above a Hundred of his Acquaintance, who shall take it in at that Price.

LETTERS from the Female World are likewise come to me, in great quantities, upon the same Occasion; and as I naturally bear a great Deference to this part of our Species, I am very glad to find that those who approve my Conduct in this particular, are much more numerous than those who condemn it, A large Family of Daughters have drawn me up a very handsom Remonstrance,

in which they fet forth that their Father having refus'd to take in the Speciator, fince the additional Price was fet upon it, they offer'd him unanimously to bate him the Article of Bread and Butter in the Tea-Table Account, provided the Spectator might be served up to them every Morning as usual. Upon this the old Gentleman, being pleased, it feems, with their Defire of improving themselves, has granted them the continuance both of the Spectator and their Bread and Butter; having given particular Orders, that the Tea-Table shall be set forth every Morning with its Customary Bill of Fare, and without any manner of Defalcation. I thought myself obliged to mention this Particular, as it does Honour to this worthy Gentleman; and if the young Lady Latitia, who fent me this Account, will acquaint me with his Name, I will insert it at length in one of my Papers, if he defires it.

I SHOULD be very glad to find out any Expedient that might alleviate the Expence which this my Paper brings to any of my Readers; and, in order to it, must propose two Points to their Consideration. First, that if they retrench any the smallest Particular in their ordinary Expence it will easily make up the Half-peny a-day, which we have now under Consideration. Let a Lady sacrifice but a single Ribbon to her Morning Studies, and it will be sufficient: Let a Family burn but a Candle a-night less than their usual Number, and they may take in the Speciator without detriment to their private Affairs.

IN the next place, if my Readers will not go to the Price of buying my Papers by retail, let them have patience, and they may buy them in the Lump, without the burden of a Tax upon them. My Speculations, when they are fold fingle like Cherries upon the Stick, are Delights for the Rich and Wealthy; after some time they come to Market in greater quantities, and are every ordinary Man's Money. The Truth of it is, they have a certain Flavour at their first Appearance, from several accidental Circumstances of Time, Place and Person, which they may lose if they are not taken early; but in this case every Reader is to consider, whether it is not better for him to be half a Year behind-hand with the fashionable and polite part of the World, than to strain himself beyond his Circumstances. My Bookseller has now about about Ten Thousund of the third and sourth Volumes which he is ready to publish, having already disposed of as large an Edition both of the first and second Volume. As he is a Person whose Head is very well turned to his Business, he thinks they would be a very proper Present to be made to Persons at Christenings, Marriages, Visiting-Days, and the like joyful Solemnities, as several other Books are frequently given at Funerals. He has printed them in such a little portable Volume, that many of them may be ranged together upon a single Plate; and is of opinion, that a Salver of Spectators would be as acceptable an Entertainment to the Ladies, as a Salver of Sweetmeats.

I S.H.A.L. L. conclude this Paper with an Epigram lately fent to the Writer of the Spellator, after having returned my Thanks to the ingenious Author of it.

8 1 R.

AVING heard the following Epigram very much commended, I wonder that it has not yet had a place in any of your Papers; I think the Suffrage of our Poet Laureat should not be overlook'd, which shews the Opinion he entertains of your Paper, whether the Notion he proceeds upon be true or false. I make bold to convey it to you, not knowing if it has yet come to your hands.

On the SPECTATOR.

By Mr. TATE.

Nasceris Hor. Carm. Sac. v. 19-

You rife Another and the Same.

W HEN first the Tatler to a Mute was turn'd,
Great Britain for her Censor's Silence mourn'ds,
Robb'd of his sprightly Beams, she wept the Night,
'Till the Spectator rose, and blaz'd as bright.
So the first Man the Sun's first Setting view'd,
And sigh'd, 'till circling Day his Joys renew'd;

ANT SERVICE WEBS AND

Yet doubtful born that second Sun to name, Whether a bright Successor, or the same. So we: but now from this Suspence are freed, Since all agree, who both with Judgment read, Tis the same Sun, and does bimself succeed.

到中国的国际的图片的图片的

Nº 489 Saturday, September 20.

- Βαθυρρείταο μέγα δέν Ο 'Ωκεανοίο The mighty Force of Ocean's troubled Flood.

the second with the tree but the state

TPON reading your Esfay concerning the Pleasures of the Imagination, I find among the three Sources of those Pleasures which you have discovered, that Greatness is one. This has suggested to me the reason why, of all Objects that I have ever feen, there is none which affects my Imagination so much as the Sea or Ocean. I cannot see the Heavings of this prodigious Bulk of Waters, even in a Calm, without a very pleafing Aftonishment: but when it is worked up in a Tempest. so that the Horizon on every fide is nothing but foaming Billows and floating Mountains, it is impossible to describe the agreeable Horror that rifes from such a Prospect. A troubled Ocean, to a Man who fails upon it, is, I think, the biggest Object that he can see in motion, and consequently gives his Imagination one of the highest kinds of Pleasure that can arise from Greatness. I must confess, it is imposfible for me to survey this World of fluid Matter, without thinking on the Hand that first poured it out, made a proper Channel for its Reception. Such an Object naturally raises in my Thoughts the Idea of an Almighty Being, and convinces me of his Existence as much as a metaphyfical Demonstration. The Imagination prompts the Understanding, and, by the Greatness of the sensible Object, produces in it the Idea of a Being who is neither circumscribed by Time nor Space.

AS.

AS I have made feveral Voyages upon the Sea, I have often been toffed in Storms, and on that occasion have frequently reflected on the Descriptions of them in ancient I remember Longinus highly recommends one in Homer, because the Poet has not amused himself with little Fancies upon the occasion, as Authors of an inferior Genius, whom he mentions, had done, but because he has gathered together those Circumstances which are the most apt to terrify the Imagination, and which really happen in the raging of a Tempest. It is for the same reason, that I prefer the following Description of a Ship in a Storm, which the Pfalmist has made, before any other I have ever met with. They that go down to the Sea in Ships, that do Business in great Waters: These see the Works of the Lord, and his Wonders in the Deep. For he commandeth and raiseth the stormy Wind, which lifteth up the Waters thereof: They mount up to the Heaven, they go down again to the Depths, their Soul is melted because of Trouble. They reel to and fro, and flagger like a drunken Man, and are at their Wits End. Then they cry unto the Lord in their Trouble, and he bringeth them out of their Distresses. He maketh the Storm a Calm, fo that the Waves thereof are still. Then they are glad, because they be quiet, so be bringeth them unto their defired Haven.

BY the way, how much more comfortable as well as rational, is this System of the Psalmist, than the Pagan Scheme in Virgil, and other Poets, where one Deity is represented as raising a Storm, and another as laying it? Were we only to consider the Sublime in this Piece of Poetry, what can be nobler than the Idea it gives us of the Supreme Being thus raising a Tumult among the Elements, and recovering them out of their Confusion,

thus troubling and becalming Nature?

GREAT Painters do not only give us Landskips of Gardens, Groves, and Meadows, but very often employ their Pencils upon Sea-Pieces: I could wish you would follow their Example. If this small Sketch may deserve a Place among your Works, I shall accompany it with a divine Ode, made by a Gentleman upon the Conclusion of his Travels.

circumfirlbed hw. Came her Busker

WAYS

HOW are thy Servants bleft, O Lord! How fure is their Defence! Eternal Wisdom is their Guide, Their Help, Omnipotence,

In foreign Realms and Lands remote. Supported by thy Care. Thro burning Climes I pass'd unburt, And breath d in tainted Air.

Thy Mercy Sweetn'd every Soil. Made ev'ry Region please: The hoary Alpine Hills it warm'd. And fmooth'd the Tyrrhene Seas.

Think, O my Soul, devoutly think, How with affrighted Eyes, Thou faw'ft the wide extended Deep ana Best In all its Horrors rife!

Confusion dwelt in ev'ry Face, And Fear in ev'ry Heart; When Waves on Waves, and Gulphs on Gulphs, O'ercame the Pilot's Art.

Yet then from all my Griefs, O Lord, Thy Mercy fet me free, Whilf in the Confidence of Pray'r My Soul took bold on thee:

VII. se ve Se secret acrai sed For the in dreadful Whirls we hung High on the broken Wave, I know thou wert not flow to bear, Non impotent to fave.

Letter of the case other, HIVI all the Spicial with ne-

The Storm was laid, the Winds retir'd, Obedient to thy Will; The Sea that roard at thy Command, At thy Command was fill. M. de wait to ball IX. IX.

In midst of Dangers, Fears and Death,
Thy Goodness I'll adore,
And praise thee for thy Mercies past,
And humbly hope for more.

My Life, if thou preserv'st my Life,
Thy Sacrifice shall be;
And Death, if Death must be my Doom,
Shall join my Soul to thee.

特和認識的無為對於認識的對於

Nº 490 Monday, September 22.

Domus & placens Uxor.

Hor. Od. 14. 1. 2. v. 21.

Thy House and pleasing Wife.

CREECH.

HAVE very long entertain'd an Ambition to make the Word Wife the most agreeable and delightful Name in Nature. If it be not so in itself, all the wifer Part of Mankind from the Beginning of the World to this Day has consented in an Error: But our Unhappiness in England has been, that a few loose Men of Genius for Pleasure, have turn'd it all to the Gratification of ungovern'd Desires, in spite of good Sense, Form and Order; when, in truth, any Satisfaction beyond the Boundaries of Reason, is but a Step towards Madness and Folly. But is the Sense of Joy and Accomplishment of Desire no way to be indulged or attain'd? and have we Appetites given us not to be at all gratify'd? Yes certainly: Marriage is an Institution calculated for a constant Scene of as much Delight as our Being is capable of. Two Persons who have chosen each other out of all the Species, with defign to be each other's mutual Comfort and Entertainment. have in that Action bound themselves to be good humour'd, affable, discreet, forgiving, patient and joyful, with respect to each other's Frailties and Persections, to the End of their Lives, The wifer of the two (and it al-

and

ways happens one of them is such) will, for her or his own sake, keep things from Outrage with the utmost Sanctity. When this Union is thus preserved (as I have often said) the most indifferent Circumstance administers Delight. Their Condition is an endless Source of new Gratifications. The married Man can say, if I am unacceptable to all the World beside, there is one whom I intirely love, that will receive me with Joy and Transport, and think herself obliged to double her Kindness and Caresses of me from the Gloom with which she sees me overcast. I need not dissemble the Sorrow of my Heart to be agreeable there, that very Sorrow quickens her Affection.

THIS Passion towards each other, when once well fixed, enters into the very Constitution, and the Kindness slows as easily and silently as the Blood in the Veins. When this Assection is enjoy'd in the most sublime degree, unskilful Eyes see nothing of it; but when it is subject to be chang'd, and has an Allay in it that may make it end in Distaste, it is apt to break into Rage, or over-slow into Fondness, before the rest of the World.

UXANDER and Viramira are amorous and young, and have been married these two Years; yet do they fo much diffinguish each other in Company, that in your Conversation with the Dear Things you are still put to a fort of Cross-Purposes. Whenever you address yourfelf in ordinary Discourse to Viramira, she turns her Head another way, and the Answer is made to the dear Uxander: If you tell a merry Tale, the Application is still directed to her Dear; and when the should commend you, the fays to him, as if he had spoke it, That is, my Dear, This puts me in mind of what I have somewhere read in the admired Memoirs of the famous Cervantes, where, while honest Sancho Panea is putting some necessary humble Question concerning Rozinante, his Supper, or his Lodgings, the Knight of the forrowful Countenance is ever improving the harmless lowly Hints of his Squire to the poetical Conceit, Rapture and Flight, in Contemplation of the dear Dulcinea of his Affections.

ON the other fide, Distannus and Moria are ever fquabbling, and you may observe them all the time they are in Company, in a State of Impatience. As Uxander

and Viramira wish you all gone, that they may be at freedom for Dalliance; Dictamnus and Moria wait your Absence that they may speak their harsh Interpretations on each other's Words and Actions during the time you were with them.

IT is certain that the greater Part of the Evils attending this Condition of Life, arifes from Fashion. Prejudice in this Case is turn'd the wrong way, and instead of expecting more Happiness than we shall meet with in it, we are laugh'd into a Prepossession, that we shall be disap-

pointed if we hope for lafting Satisfactions.

WITH all Persons who have made good Sense the Rule of Action, Marriage is describ'd as the State capable of the highest human Felicity. Tully has Epistles full of affectionate Pleasure, when he writes to his Wife, or speaks of his Children. But above all the Hints of this kind I have met with in Writers of ancient date, I am pleas'd with an Epigram of Martial, in honour of the Beauty of his Wife Cleopatra. Commentators fay it was written the day after his Wedding-Night. When his Spoufe was retir'd to the Bathing-room in the Heat of the Day, he, it feems, came in upon her when she was just going into the Water. To her Beauty and Carriage on this occasion we owe the following Epigram, which I shew'd my Friend WILL HONEYCOMB in French, who has translated it as follows, without understanding the Original. I expect it will please the English better than the Latin Reader.

When my bright Confort, now nor Wife nor Maid,
Asham'd and wanton, of Embrace asraid,
Fled to the Streams, the Streams my Fair betray'd;
To my fond Eyes she all transparent stood,
She blush'd, I smil'd at the slight covering Flood.
Thus thro' the Glass the lovely Lily glows,
Thus thro' the ambient Gem shines forth the Rose.
I saw new Charms, and plang'd to seize my Store,
Kisse I snatch'd, the Waves prevented more.

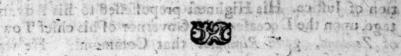
MY Friendwould not allow that this luscious Account could be given of a Wife, and therefore used the Word Confort; which, he learnedly said, would serve for a Mistress

as well, and give a more gentlemanly Turn to the Epigram. But, under favour of him and all other fuch fine Gentlemen, I cannot be persuaded but that the Pasfion a Bridegroom has for a virtuous young Woman, will, by little and little, grow into Friendship, and then it is ascended to a higher Pleasure than it was in its first Fervour. Without this happens, he is a very unfortunate Man who has enter'd into this State, and left the Habitudes of Life he might have enjoy'd with a faithful Friend. But when the Wife proves capable of filling ferious as well as joyous Hours, the brings Happiness unknown to Friendship itself. Spencer speaks of each kind of Love with great Justice, and attributes the highest Praise to Friendship; and indeed there is no disputing that Point, but by making that Friendship take place between two married Persons. which there is good Authority

Hard is the Doubt, and difficult to deem, When all three kinds of Love together meet, And do dispart the Heart with Pow'r extreme, Whether shall weigh the Balance down; to wit, The dear Affection unto Kindred fweet, Or raying Fire of Love to Womankind, Or Zeal of Friends combin'd by Virtues meet: But, of them all, the Band of virtuous Mind Methinks the gentle Heart should most affured bind.

For natural Affection foon doth ceafe, And quenched is with Cupid's greater Flame; But faithful Friendship doth them both suppress, And them with mastering Discipline doth tame, Through Thoughts affiring to eternal Fame. For as the Soul doth rule this earthly Mass, And all the Service of the Body frame; So Love of Soul doth Love of Body pass, No less than perfect Gold surmounts the meanost Brajs.

with the day Wice that doubt slaw man rain the



not leng fenced in that Covermont before he call his

*ASPENDENCE OF THE SECOND

Nº 491 Tuesday, September 23.

Digna fatis fortuna rewist.

Virg. Æn. 3. v. 318.

A just Reverse of Fortune on bim waits.

exercise my Mind with many Objects, and qualify myself for my daily Labours. After an Hour spent in
this loitering way of Reading, something will remain to
be Food to the Imagination. The Writings that please
me most on such Occasions are Stories, for the Truth of
which there is good Authority. The Mind of Man is
maturally a Lover of Justice, and when we read a Story
wherein a Criminal is overtaken, in whom there is no
Quality which is the Object of Pity, the Soul enjoys a
certain Revenge for the Offence done to its Nature, in
the wicked Actions committed in the preceeding part of
the History. This will be better understood by the Reader from the following Narration itself, than from any
thing which I can say to introduce it.

HEN Charles Duke of Burgundy, firnamed The Bold, reigned over spacious Dominions now swallowed up by the Power of France, he heaped many Fawours and Honours upon Claudius Rhynfault, a German, who had ferv'd him in his Wars against the Insults of his Neighbours. A great part of Zealand was at that time in fubjection to that Dukedom. The Prince himfelf was a Person of singular Humanity and Justice. Rbynfault, with no other real Quality than Courage, had Diffimulation enough to pass upon his generous and unsufpi-cious Master for a Person of blunt Honesty and Fidelity, without any Vice that could bias him from the Execution of Justice. His Highness prepossessed to his Advantage, upon the Decease of the Governor of his chief Town of Zealand, gave Rhynfault that Command. He was not long feated in that Government, before he cast his Eyes

Eyes upon Sapphire, a Woman of exquisite Beauty, the Wife of Paul Danvelt, a wealthy Merchant of the City under his Protection and Government. Rhynfault was a Man of a warm Confliction, and violent Inclination to Women, and not unskilled in the fost Arts which win their Favour. He knew what it was to enjoy the Satisfactions which are reaped from the Possession of Beauty, but was an utter Stranger to the Decencies, Honours and Delicacies, that attend the Passion towards them in elegant Minds. However he had so much of the World, that he had a great fhare of the Language which usually prevails upon the weaker part of that Sex, and he could with his Tongue utter a Passion with which his Heart was wholly untouch'd. He was one of those brutal Minds which can be gratified with the Violation of Innocence and Beauty without the least Pity, Passion, or Love to that with which they are fo much delighted. Ingratitude is a Vice infeparable to a luftful Man; and the Possession of a Woman by him who has no thought but allaying a Paffion painful to himself, is necessarily followed by Distaste and Aversion. Rhysfault being resolved to accomplish his Will on the Wife of Danwelt, left no Arts untried to get into a Familiarity at her House; but the knew his Character and Disposition too well, not to shun all Occasions that might insnare her into his Conversation. The Governor despairing of Success by ordinary means, apprehended and imprisoned her Husband, under pretence of an Information that he was guilty of a Correspondence with the Enemies of the Duke to betray the Town into their Possession. This Design had its desired Effect; and the Wife of the unfortunate Danvelt, the day before that which was appointed for his Execution, presented herself in the Hall of the Governor's House, and as he pass'd thro' the Apartment, threw herfelf at his Feet, and holding his Knees, befeeched his Mercy. Rhynfault beheld her with a diffembled Satisfaction, and affurning an Air of Thought and Authority, he bid her arise, and told her she must follow him to his Closet; and asking her whether the knew the Hand of the Letter he pulled out of his Pocket, went from her, leaving this Admonition aloud. If you will fave your Husband, you must give me an account of all you know without Prevarication; for every

body is fatisfied he was too fond of you to be able to bide from you the Names of the rest of the Conspirators, or any other Particulars what foever. He went to his Closet. and foon after the Lady was fent for to an Audience. The Servant knew his distance when Matters of State were to be debated; and the Governor laying afide the Air with which he had appear'd in public, began to be the Supplicant, to rally an Affliction, which it was in her power eafily to remove, and relieve an innocent Man from his Imprisonment. She easily perceived his Intention, and. bathed in Tears, began to deprecate fo wicked a Defign. Luft, like Ambition, takes an the Faculties of the Mind and Body into its Service and Subjection. Her becoming Tears, her honest Anguish, the wringing of her Hands, and the many Changes of her Posture and Figure in the Vehemence of speaking, were but so many Attitudes in which he beheld her Beauty, and farther Incentives of his Defire. All Humanity was loft in that one Appetite. and he fignified to her in so many plain Terms, that He was unhappy till he had possess d her, and nothing less shou'd be the Price of her Husband's Life; and she must. before the following Noon, pronounce the Death or Enlargement of Danvelt. After this Notification, when he faw Sapphira enough again distracted to make the Subject of their Discourse to common Eyes appear different from what it was, he called Servants to conduct her to the Gate. Loaded with insupportable Affliction, she immediately repairs to her Husband, and having fignified to his Goalers, that the had a Proposal to make to her Husband from the Governor, she was left alone with him. reveal'd to him all that had pass'd, and represented the endless Conflict she was in between Love to his Person. and Fidelity to his Bed. It is easy to imagine the sharp Affliction this honest Pair was in upon such an Incident, in Lives not us'd to any but ordinary Occurrences. Man was bridled by Shame from speaking what his Fear prompted, upon so near an approach of Death; but let fall Words that fignified to her, he should not think her polluted, tho' she had not yet confess'd to him that the Governor had violated her Person, since he knew her Will had no part in the Action. She parted from him with this oblique Permission to fave a Life he had

not Resolution enough to resign for the safety of his

THE next Morning the unhappy Sapphira attended the Governor, and being led into a remote Apartment, submitted to his Desires. Rhynfault commended her Charms, claim'd a Familiarity after what had pass'd between them, and with an Air of Gaiety in the Language of a Galant, bid her return, and take her Husband out of Prison: But, continu'd he, my Fair One must not be offended that I have taken care he should not be an Interruption to our future Assignations. These last Words foreboded what she found when she came to the Goal, her

Husband executed by the Order of Rhynfault.

IT was remarkable that the Woman, who was full of Tears and Lamentations during the whole Course of her-Affliction, uttered neither Sigh nor Complaint, but stood fix'd with Grief at this Consummation of her Misfortunes. She betook herfelf to her Abode, and after having in Solitude paid her Devotions to him who is the Avenger of Innocence, the repair'd privately to Court. Her Person. and a certain Grandeur of Sorrow negligent of Forms, gain'd her Passage into the Presence of the Duke her Sovereign. As foon as the came into the Prefence, the broke forth into the following Words, Behold, O mighty Charles, a Wretch weary of Life, though it has always been spent with Innocence and Virtue. It is not in your Power to redress my Injuries, but it is to avenge them. And if the Protection of the Distressed, and the Punishment of Oppressors, is a Task worthy a Prince, I bring the Duke of Burgundy ample matter for doing Honour to his own great Name, and wiping Infamy off of mine.

WHEN she had spoken this, she deliver'd the Duke a Paper reciting her Story. He read it with all the Emotions that Indignation and Pity could raise in a Prince jealous of his Honour in the Behaviour of his Officers,

and Prosperity of his Subjects.

UPON an appointed Day, Rhynfault was fent for to Court, and in the Presence of a few of the Council, confronted by Sapphira: the Prince asking, Do you know that Lady? Rhynfault, as soon as he could recover his Surprise, told the Duke he would marry her, if his Highness would please to think that a Reparation. The Duke seem'd

 D_3

contented with this Answer, and stood by during the immediate Solemnization of the Ceremony. At the Conclusion of it he told Rhynfault, Thus far you have done as constrain'd by my Authority: I shall not be satisfied of your whole Estate to ber after your Decease. To the Performance of this also the Duke was a Witness. When these two Asts were executed, the Duke turned to the Lady, and told her, It now remains for me to put you inquiet Possession of what your. Husband has so bountifully bestow'd on you; and order'd the immediate Execution of Rhynfault.



Nº 492 Wednefday, September 24.

Quicquid est boni moris Levitate extinguitur. Seneca: Levity of Behaviour is the bane of all that is good and wirtuous.

Dear Mr. SPECTATOR, Tunbridge, September 18. A M a young Woman of eighteen Years of Age, and I do affure you, a Maid of unspotted Reputation. founded upon a very careful Carriage in all my Looks, Words and Actions. At the same time I must own to you, that it is with much Conftraint to Flesh and Blood that my Behaviour is fo ftrictly irreprochable; for I am naturally addicted to Mirth, to Gaiety, to a free Air, to Motion and Gadding. Now what gives me a great deal of Anxiety, and is some Discouragement in the Pursuit of Virtue, is, that the young Women who. run into greater Freedoms with the Men are more taken notice of than I am. The Men are fuch unthinking Sots, that they do not prefer her who restrains all her Pations and Affections, and keeps much within the Bounds of what is lawful, to her who goes to the utmost Verge of Innocence, and parleys at the very Brink of Vice, whether the shall be a Wife or a Mistress. But I must appeal to your Spectatorial Wisdom, who, I find, have passed very much of your Time in the Study of Woman.

Woman, whether this is not a most unreasonable Proceeding. I have read somewhere, that Hobbs of Malmesoury afferts, that continent Persons have more of what they contain, than those who give a loose to their Defires. According to this Rule, let there be equal-'Age, equal Wit, and equal Good-humour, in the Woman of Prudence, and her of Liberty; what Stores has he to expect, who takes the former? What Refuse " must he be contented with, who chooses the latter?" Well, but I fat down to write to you to vent my Indignation against feveral pert Creatures who are addressed to "and courted in this Place, while poor I, and two or

three like me, are wholly unregarded.

· EVERY one of these affect gaining the Hearts of your Sex: This is generally attempted by a particular manner of carrying themselves with Familiarity. Glycerahas a dancing Walk, and keeps Time in her ordinary Gate. Chlos, her Sifter, who is unwilling to interrupt her Conquests, comes into the Room before her with a fami-· liar Run. Dulciffa takes Advantage of the Approach of the Winter, and has introduc'd a very pretty Shiver; closing up her Shoulders, and shrinking as she moves. All that are in this Modecarry their Fans between both Hands before them. Dulciffa herfelf, who is Author of this Air, adds the pretty Run to it; and has also, when " the is in very good Humour, a taking Familiarity in throwing herfelf into the lowest Seat in the Room, and ' letting her hoop'd Petticoats fall with a lucky Decency about her. I know she practises this way of fitting down in her Chamber; and indeed the does it as well as you may have seen an Actress fall down dead in a Tragedy. Not the least Indecency in her Posture. If you have observ'd what pretty Carcases are carry'd off at the end of a Verse at the Theatre, it will give you a Notion how Dulcissa plumps into a Chair. Here's a little "Country Girl that's very cunning that makes her use of being young and unbred, and outdoes the Infnarers, who are almost twice her Age. The Air that she takes is to come into Company after a Walk, and is very fuccelsfully out of Breath upon occasion. Her Mother is in the Secret, and calls her Romp, and then looks ' round to fee what young Men stare at her. ·IT

'IT would take up more than can come into one of your Papers, to enumerate all the particular Airs of the younger Company in this Place. But I cannot omit Dulceorella, whose manner is the most indolent imaginable, but still as watchful of Conquest as the busiest Virgin among us. She has a peculiar Art of staring at a young Fellow, till she sees she has got him, and inflam'd him by fo much Observation. When she sees she has him, and he begins to tofs his Head upon it, she is immediately short fighted, and labours to observe what he is at a distance with her Eyes half shut. Thus the Captive, that thought her first struck, is to make very near Approaches, or be wholly difregarded. The Artifice has done more Execution than all the ogling of the rest of the Women here, with the utmost Variety of half. Glances, attentive Heedlesnesses, childish Inadvertencies, haughty Contempts, or artificial Overfights. After I have faid thus much of Ladies among us who fight thus regularly, I am to complain to you of a Set of familiar Romps, who have broken thro' all common Rules, and have thought of a very effectual way of shewing more "Charms than all of us. Thefe, Mr. SPECTATOR, are. the Swingers. You are to know these careless pretty · Creatures are very Innocents again; and it is to be no matter what they do, for 'tis all harmless Freedom. They get on Ropes, as you must have seen the Children. and are swung by their Men Visitants. The Jest is, that Mr. Such-a-one, can name the Colour of Mrs. Such-aone's Stockings: and the tells him, he is a lying Thief, . fo he is, and full of Roguery; and she'll lay a Wager, and her Sister shall tell the Truth if he says right, and he can't tell what Colour her Garters are of. In this Diversion there are very many pretty Shrieks, not so much for fear of falling, as that their Petticoals fhould untye: For there is a great care had to avoid Im-· proprieties: and the Lover who swings the Lady, is to tye her Clothes very close with his Hatband, before · she admits him to throw up her Heels.

NOW, Mr. SPECTATOR, except you can note these Wantonnesses in their beginnings, and bring us sober Girls into Observation, there is no help for it, we must swim with the Tide; the Coquettes are too power.

ful a Party for us. To look into the Merit of a regular and well-behav'd Woman, is a flow thing. A loofe trivial Song gains the Affections, when a wife Homily is not attended to. There is no other way but to make war upon them, or we must go over to them. As for my part, I will shew all the World it is not for want of Charms that I stand so long unmasked; and if you do not take measures for the immediate Redress of us Rigids, as the Fellows call us, I can move with a speaking Mien, can look significantly, can lisp, can trip, can loll, can start, can blush, can rage, can weep, if I must do it, and can be frighted as agreeably as any She in England. All which is humbly submitted to your Spectatorial Consideration with all Humility, by

Your most bumble Servant,
Matilda Mohair-

T

EXAMPLEMENTAL STATE OF THE PROPERTY OF THE PRO

Nº 493 Thursday, September 25.

Qualem commendes etiam atque etiam adspice, ne mox Incutiant aliena tibi peccata pudorem.

Hor. Ep. 18. 1. 1. v. 76.

Commend not, 'till a Man is throughly known:
A Rascal prais'd, you make his Faults your own.

ANON.

IT is no unpleasant matter of Speculation to confider the recommendatory Epistles that pass round this Town from hand to hand, and the abuse People put upon one another in that kind. It is indeed come to that pass, that instead of being the Testimony of Merit in the Person recommended, the true Reading of a Letter of this fort is, The Bearer hereof is so uneasy to me, that it will be an Ast of Charity in you to take him off my Hands; whether you presen him or not, it is all one, for I have no manner of Kindness for him, or Obligation to him or his; and do what you please as to that. As negligent as Men are in this respect, a Point of Honour is concerned in it; and D 5

there is nothing a Man should be more assumed of, than palling a worthless Creature into the Service or Interests of a Man who has never injur'd you. The Women indeed are a little too keen in their Resentments, to trespass often this way: But you shall sometimes know that the Mistress and the Maid shall quarrel, and give each other very free Language and at last the Lady shall be pacified. to turn her out of doors, and give her a very good Word to any body else. Hence it is that you see, in a Year and Half's Time, the same Pace a Domestic in all parts of the Town. Good breeding and Good nature lead People in a great measure to this Injustice: When Suitors of no Confideration will have Confidence enough to press upon their Superiors, those in Power are tender of speaking the Exceptions they have against them, and are mortgaged into Promises out of their Impatience of Importunity. In this latter case, it would be a very useful Inquiry to know the History of Recommendations: There are. you must know, certain Abettors of this way of Torment, who make it a Profession to manage the Affairs of Candidates: These Gentlemen let out their Impudence to their Clients, and supply any Defective Recommendation, by informing how such and such a Man is to be attacked. They will tell you, get the least Scrap from Mr. Such-aone, and leave the rest to them. When one of these Undertakers have your Business in hand, you may be sick, absent in Town or Country, and the Patron shall be worried, or you prevail: I remember to have been shewn a Gentleman some Years ago, who punish'd a whole People for their Facility in giving their Credentials. This Person had belonged to a Regiment which did Duty in the West-Indies, and by the Mortality of the Place happened to be commanding Officer in the Colony. He oppressed his Subjects with great frankness, till he became sensible. that he was heartily hated by every Man under his Command, When he had carried his Point, to be thus detestable, in a pretended Fit of Dis-humour, and feigned Uneafiness of living where he found he was so universally. unacceptable, he communicated to the chief Inhabitants a Defign he had to return for England, provided they would give him ample Testimonials of their Approba-The Planters came into it to a Man, and in proportion

the:

Justice, Generosity, and Courage, were inserted in his Commission, not omitting the general Good liking of People of all Conditions in the Colony. The Gentleman returns for England, and within few Months after came back to them their Governor on the Strength of their own Testimonials.

SUCH a Rebuke as this cannot indeed happen to easy Recommenders, in the ordinary course of things from one hand to another; but how would a Man bear to have it said to him, the Person I took into Confidence on the Credit you gave him, has proved saise, unjust, and has not answered any way the Character you

gave me of him.

I cannot but conceive very good hopes of that Rake-Jack Toper of the Temple, for an honest Scrupulousness in this Point. A Friend of his meeting with a Servant that had formerly lived with Jack, and having a mind to take him, sent to him to know what Faults the Fellowhad, since he could not please such a careless Fellow as he was. His Answer was as follows:

S. P.R. W. par some sing when the

HOMAS that lived with me was turned away. because he was too good for me. You know I live in Taverns; he is an orderly fober Rafeal, and? thinks much to fleep in an Entry till two in a Morning. He told me one day when he was dreffing mee that he wondered I was not dead before now, fince I went to. Dinner in the Evening, and went to Supper at two in the Morning. We were coming down Effer Street one Night a little fluftred, and I was giving him the Word to alarm the Watch; he had the Impudence to tell me it was against the Law. You that are married. and live one Day after another the same Way, and so on the whole Week, I dare fay will like him, and he will be glad to have his Meat in due Season. The Fel. low is certainly very honest. My Service to your Lady. Male to the State Bright and to lower, J. T. NOW this was very fair Dealing. Jack knew very

Well, that the the Love of Order made a Man very aukward in his Equipage, it was a valuable Quality among

the queer People who live by Rule; and had too much good Sense and Good nature to let the Fellow starve, because he was not sit to attend his Vivacities.

I shall end this Discourse with a Letter of Recommendation from Horace to Claudius Nero. You will see in that Letter a slowness to ask a Favour, a strong Reason for being unable to deny his good Word any longer, and that it is a Service to the Person to whom he recommends, to comply with what is asked: All which are necessary Circumstances, both in Justice and Good-breeding, if a Man would ask so as to have reason to complain of a Denial; and indeed a Man should not in strictness ask otherwise. In hopes the Authority of Harace, who perfectly understood how to live with great Men, may have a good Effect towards amending this Facility in People of Condition, and the Considence of those who apply to them without Merit, I have translated the Epistle.

To CLAUDIUS NERO.

bee that this band visiting bad

he con . His Answer was as fol

SIR.

CEPTIMIUS, who waits upon you with this, is very well acquainted with the place you are pleafed to allow me in your Friendship. For when he be-· feeches me to recommend him to your notice, in fuch a manner as to be received by you, who are delicate in the choice of your Friends and Domestics, he knows our Intimacy, and understands my Ability to serve him better than I do myself. I have defended myself ' against his Ambition to be yours, as long as I possibly could; but fearing the Imputation of hiding my Power in you out of mean and selfish Considerations, I am at ' last prevailed upon to give you this Trouble. Thus, to avoid the Appearance of a greater Fault, I have put on this Confidence. If you can forgive this Transgression of Modesty in behalf of a Friend, receive this Gentleman into your Interests and Friendship, and take it from me that he is an honest and a brave Man.



THE COMPLETE OF THE PROPERTY O

Nº 494 Friday, September 26.

Egritudinem laudare, unam rem maxime detestabilem, quorum est tandem Philosophorum? Cic. What kind of Philosophy is it, to extol Melancholy, the most detestable thing in nature?

BOUT an Age ago it was the Fashion in England, for every one that would be thought religious, to throw as much Sanctity as possible into his Face, and in particular to abstain from all Appearances of Mirth and Pleasantry, which were looked upon as the Marks of a carnal Mind. The Saint was of a forrowful Counter nance, and generally eaten up with Spleen and Melancholy. A Gentleman, who was lately a great Ornament to the learned World, has diverted me more than once with an account of the Reception which he met with from a very famous Independent Minister, who was Head of a College in those times. This Gentleman was then a young Adventurer in the Republic of Letters, and just fitted out for the University with a good Cargo of Latin and Greek. His Friends were refolved that he should try his Fortune at an Election which was drawing near in the College, of which the Independent Minister whom I have before mentioned was Governor. The Youth, according to Custom, waited on him in order to be examined. He was received at the Door by a Servant, who was one of that gloomy Generation that were then in fashion. He conducted him, with great Silence and Seriousness, to a long Gallery which was darkned at Noonday, and had only a fingle Candle burning in it. After a short stay in this melancholy Apartment, he was led into a Chamber hung with Black, where he entertained himself for some time by the glimmering of a Taper, 'till at length the Head of the College came out to him, from an inner Room, with half a dozen Night-caps upon his Head, and religious Horror in his Countenance. The young Man trembled; but his Fears increased.

when inflead of being afk'd what Progress he had made in Learning, he was examined how he abounded in Grace. His Latin and Greek flood him in little flead : he was to give an Account only of the State of his Soul. whether he was of the Number of the Elect; what was the Occasion of his Conversion; upon what Day of the Month, and Hour of the Day it happened; how it was carried on, and when completed. The whole Examina? tion was fummed up with one thort Question, namely, Whether he was prepared for Death 2 The Boy, who had been bred up by honest Parents, was frighted out of his Wits at the Solemnity of the Proceeding, and by the last dreadful Interrogatory; fo that upon making his Escape out of the House of Mourning, he could never be brought. a fecond time to the Examination, as not being able to go through the Terrors of it.

NOTWITHSTANDING this general Form and Outside of Religion is pretty well worn out among us, there are many Persons, who, by a natural Unchear-fulness of Heart, mistaken Notions of Piety, or Weak-ness of Understanding, love to indulge this uncomfortable way of Life, and give up themselves a Prey to Grief and Melancholy. Superstitious Fears and groundless Scruples cut them off from the Pleasures of Conversation, and all those social Entertainments which are not only innocent, but laudable; as if Mirth was made for Reprobates, and Chearfulness of Heart demed those who are the only Persons that have a proper Title

somble RIUS is one of these Sons of Sorrow. Hethinks himself obliged in Duty to be sad and disconsolate. He looks on a sudden sit of Laughter as a Breach of his baptismal Vow. An innocent Jest startles him like Rlasphemy. Tell him of one who is advanced to a Title of Honour, he lists up his Hands and Eyes; describe a public Ceremony, he shakes his Head: shew him a gay Equipage, he blesses himself. All the little Ornaments of Life are Pomps and Vanities. Mirth is wanton, and Wit profane. He is scandalized at Youth for being lively, and at Childhood for being playful. He sits at a Christning, or a Marriage-Feast, as at a Funeral; sighs at the Conclusion of a merry Story, and grows devout

devout when the rest of the Company grow pleafant: After all, Sombries is a religious Man, and would have behaved himself very properly, had he lived when Christsflanity was under a general Perfecution.

I would by no means presume to tax such Characters.

with Hypocrify, as is done too frequently; that being a Vice which I think none but he, who knows the Secreta of Mens Hearts, should pretend to discover in another. where the Proofs of it do not amount to a Demonstration. On the contrary, as there are many excellent Persons. who are weighed down by this habitual Sorrow of Heart, they rather deferve our Compassion than our Reproaches I think, however, they would do well to confider whether fuch a Behaviour does not deter Men from a Religious Life, by representing it as an unsociable State, that extinguishes all Joy and Gladuels, durkens the Pace of Nature, and destroys the Relish of Being itself.

I have, in former Papers; thewn how great a Tendency there is to Chearfulness in Religion, and how such; a Frame of Mind is not only the most lovely, but the most commendable in a virtuous Person. In short, those who represent Religion in so unamiable a Light, are like the Spies, fent by Moses to make a Discovery of the Land of Promise, when by their Reports they discouraged the People from entring upon it. Those who shew us the low the Chearfulness, the Good humour, that naturally spring up in this happy State, are like the Spies bringing along with them the Clusters of Grapes, and delicious Fruits, that might invite their Companions into

the pleasant Country which produced them.

AN eminent Pagan Writer has made a Discourse, to shew that the Atheist, who denies a God, does him less Dishonour than the Man who owns his Being, but at the fame time believes him to be cruel, hard to please, and terrible to human Nature. For my own part, fays he, I would rather it should be said of me, that there was never any such Man as Plutarch, than that Plutarch

was ill-natured, capricious, or inhumane.

I.F. we may believe our Logicians, Man is diffinguished from all other Creatures by the faculty of Laughter. He has an Heart capable of Mirth, and naturally disposed to it. It is not the Bufiness of Virtue to extirpate the Affections fections of the Mind, but to regulate them. It may moderate and reftrain, but was not defigned to banish Gladness from the Heart of Man. Religion contracts the Circle of our Pleasures, but leaves it wide enough for her Votaries to expatiate in. The Contemplation of the Divine Being, and the Exercise of Virtue, are in their own Nature so far from excluding all Gladness of Heart, that they are perpetual Sources of it. In a word, the true Spirit of Religion cheers, as well as composes the Soul; it banishes indeed all Levity of Behaviour, all vicious and dissolute Mirth, but in exchange fills the Mind with a perpetual Serenity, uninterrupted Chearfulness, and an habitual Inclination to please others, as well as to be pleased in itself.

SKIEKOKIEKOKIEKO

Nº 495 Saturday, September 27.

Duris ut ilex tonsa bipennibus

Nigræ seraci frondis in Algido,

Per damna, per cædes, ab ipso

Ducit opes animumque serro.

Hor. Od. 4. 1. 4. v. 57.

Like an Oak on fome cold Mountain Brow,
At ev'ry Wound they sprout and grow:
The Ax and Sword new Vigour give,
And by their Ruins they revive. ANON.

A S I am one, who, by my Profession, am obliged to look into all kinds of Men, there are none whom I consider with so much pleasure, as those who have any thing new or extraordinary in their Characters, or ways of living. For this reason I have often amused myself with Speculations on the Race of People called Jews, many of whom I have met with in most of the considerable Towns which I have passed through in the Course of my Travels. They are, indeed, so disseminated through all the trading Parts of the World, that they are become the Instruments by which the most distant Nations converse with one another, and by which Mankind

are knit together in a general Correspondence: They are like the Pegs and Nails in a great Building, which, though they are but little valued in themselves, are absolutely

necessary to keep the whole Frame together.

THAT I may not fall into any common beaten Tracks of Observation. I shall consider this People in three Views: First, with regard to their Number; Secondly, their Dispersion; and, Thirdly, their Adherence to their Religion: and afterwards endeavour to shew, First, what natural Reasons, and, Secondly, what providential Reasons may be assigned for these three remarkable Particulars.

THE Jews are looked upon by many to be as numerous at present, as they were formerly in the Land of

Canaan.

THIS is wonderful, confidering the dreadful Slaughter made of them under some of the Roman Emperors, which Historians describe by the Death of many Hundred Thousands in a War; and the innumerable Massacres and Persecutions they have undergone in Turkey, as well as in all Christian Nations of the World. The Rabbins, to express the great Havock which has been sometimes made of them, tell us, after their usual manner of Hyperbole; that there were such Torrents of holy Blood shed as carried Rocks of an hundred Yards in Circumference above three Miles into the Sea.

THEIR Dispersion is the second remarkable Particular in this People. They swarm over all the East; and are settled in the remotest Parts of China: They are spread through most of the Nations of Europe and Afric, and many Families of them are established in the West-Indies: not to mention whole Nations bordering on Preser-John's Country, and some discovered in the inner Parts of America, if we may give any Credit to their own Writers.

THEIR firm Adherence to their Religion, is no less remarkable than their Numbers and Dispersion, especially considering it as persecuted or contemned over the Face of the whole Earth. This is likewise the more remarkable, if we consider the frequent Apostasies of this People, when they lived under their Kings, in the Land of Promise, and within sight of their Temple.

IF in the next place we examine, what may be the natural Reasons for these three Particulars which we find

in the Jews, and which are not to be found in any other Religion or People, I can, in the first place, attribute their Numbers to nothing but their constant Employment, their Abstinence, their Exemption from Wars, and above all, their frequent Marriages; for they look on Celibacy as an accurred State, and generally are married before Twenty, as hoping the Messale may descend from them.

THE Dispersion of the Jews into all the Nations of

THE Dispersion of the Jews into all the Nations of the Earth, is the second remarkable Particular of that People, though not so hard to be accounted for. They were always in Rebellions and Tumults while they had the Temple and Holy City in View, for which reason they have often been driven out of their old Habitations in the Land of Promise. They have as often been banished out of most other Places where they have settled, which must very much disperse and scatter a People, and oblige them to seek a Livelihood where they can find it. Besides, the whole People is now a Race of such Merchants as are Wanderers by Profession, and, at the same time, are in most, if not all, Places incapable of either Lands or Offices, that might engage them to make any part of the World their Home.

THIS Dispersion would probably have lost their Religion, had it not been secured by the Strength of its Conflictution: For they are to live all in a Body, and generally within the same Inclosure; to marry among themselves, and to eat no Meats that are not killed or prepared their own way. This shuts them out from all Table-Conversation, and the most agreeable Intercourses of Life; and, by consequence, excludes them from the most pro-

bable Means of Conversion.

IF, in the last place, we consider what Providential Reason may be assign'd for these three Particulars, we shall find that their Numbers, Dispersion, and Adherence to their Religion, have furnished every Age, and every Nation of the World, with the strongest Arguments for the Christian Faith, not only as these very Particulars are foretold of them, but as they themselves are the Depositaries of these and all the other Prophesies, which tend to their own Consuston. Their Number surnishes us with a sufficient Cloud of Witnesses that attest the Truth of the Old Bible. Their Dispersion spreads these Witnesses.

Witnesses through all Parts of the World. The Adherence to their Religion makes their Testimony unquestionable. Had the whole Body of the Your been converted to Christianity, we should certainly have thought all the Prophesies of the Old Testament, that relate to the Coming and History of our Blessed Saviour, forged by Christians, and have looked upon them, with the Prophesies of the Sibyle, as made many Years after the Events they pretended to foretel.

Nº 496 Monday, September 29.

Gnatum pariter uti his decuit, aut etiam amplius, Quòd illa ætas magis ad hæc utenda idonea est. Terent. Heaut. Act. 1. Sc. 1.

Your Son ought to have shared in these things, because Youth is best suited to the Enjoyment of them.

Mr. SPECTATOR.

HOSE Ancients who were the most accurate in their Remarks on the Genius and Temper of Mankind, by confidering the various Bent and Scope of our Actions throughout the Progress of Life, have with great Exactness allotted Inclinations and Objects of Defire particular to every Stage, according to the different Circumstances of our Conversation and Fortune, thro'the feveral Periods of it. Hence they were difposed easily to excuse those Excesses which might possibly arise from a too eager Pursuit of the Affections more immediately proper to each State: They indulged the Levity of Childhood with Tenderness, overlooked the Gaiety of Youth with Good nature, tempered the forward Ambition and Impatience of ripen'd Manhood with-Difcretion, and kindly imputed the tenacious Avarice of old Men to their want of relish for any other Enjoyment. Such Allowances as these were no less advantageous tocommon Society than obliging to particular Persons; for by maintaining a Decency and Regularity in the Course.

Course of Life, they supported the Dignity of human . Nature, which then fuffers the greatest Violence when the Order of things is inverted; and in nothing is it more remarkably vilify'd and ridiculous, than when Feeblenefs prepofteroully attempts to adorn itself with that outward Pomp and Luffre, which ferve only to fet off the Bloom of Youth with better Advantage. I was infenfibly carried into Reflexions of this natute, by just now meeting Paulino (who, is in his Climacteric) bedeck'd with the utmost Splendor of Dress and Equipage, and giving an unbounded Loofe to all manner of Pleafure, whilft his only Son is debarr'd all innocent Diverfion, and may be feen frequently folacing himself in the Mall with no other Attendance than one antiquated ' Servant of his Father's for a Companion and Director. 'IT is a monstrous want of Reflexion, that a Man cannot confider, that when he cannot refign the Pleasures' of Life in his decay of Appetite and Inclination to them, his Son must have a much uneasier Task to resist the Impetuolity of Growing Defires. The kill therefore should, methinks, be to let a Son want no lawful Divertion, in proportion to his future Fortune, and the Figure he is to make in the World. The first Step towards Virtue that I "have observed in young Men of Condition that have run into Excesses, has been that they had a regard to their · Quality and Reputation in the Management of their · Vices. Narrowness in their Circumstances has made many Youths, to supply themselves as Debauchees, com-' mence Cheats and Rascals. The Father who allows his · Son to his utmost Ability avoids this latter Bvil, which as to the World is much greater than the former. But the contrary Practice has prevail'd fo much among some "Men, that Thave known them deny them what was " merely necessary for Education suitable to their Quality. Poor young Antonio is a lamentable Instance of ill Conduct in this kind. The young Man did not want natural · Talents; but the Father of him was a Coxcomb, who affected being a fine Gentleman so unmercifully, that he could not endure in his fight, or the frequent mention of one, who was his Son, growing into Manhood, and thrusting him out of the gay World. I have often thought the Father took a fecret Pleasure in reflecting that when that fine House and Seat came into the next hands, it would revive his Memory, as a Person who knew how to enjoy them, from Observation of the Rusticity and Ignorance of his Successor. Certain it is that a Man may, if he will, let his Heart close to the having no regard to any thing but his dear felf, even with exclufion of his very Children. I recommend this Subject to your Confideration, and am,

S I R, Your most bumble Servant, T. P

and other Middie. Middles wing has

Mr. Spactator, London, Sept. 26, 1712 AM just come from Tunbridge, and have fince my return read Mrs. Matilda Mohair's Letter to you': ' She pretends to make a mighty Story about the Diversion of Swinging in that Place. What was done, was only among Relations; and no Man fwung any Woman who was not second Coufin at farthest. She is pleased to say, ' care was taken that the Galants tied the Ladies Legs before they were wafted into the Air. Since the is fo fpiteful, I'll tell you the plain Truth; There was no ' fuch Nicety observed, since we were all, as I just now told you, near Relations; but Mrs. Mobair herfelf has been swung there, and she invents all this Malice, because it was observed the has crooked Legs, of which I was an Eye-Witness.

is taking a florale it five his Your bumble Servant,

carolin igin or as a gration of war Richard Shoelfing.

Mr. SPECTATOR, Tunbridge, Sept. 26, 1712. WE have just now read your Paper, containing Mrs.

Mohair's Letter. It is an Invention of her own from one end to the other; and I defire you would print the inclosed Letter by itself, and shorten it so as to come within the compais of your Half Sheet. She is the most malicious Minx in the World, for all she 1 looks so innocent. Don't leave out that Part about her being in love with her Father's Butler, which makes her shun Men; for that is the truest of it all.

Your humble Serwant,

sal to Sarah Trice.

P. S. She has crooked Legs.

Mr. SPECTATOR, Tunbridge, Sept. 26, 1712.

A L L that Mrs. Mobair is so vexed at against the good Company of this Place, is, that we all know she has crooked Legs. This is certainly true. I don't care for putting my Name, because one would not be in the power of the Creature,

Your bumble Servant unknown.

Mr. Spectator, Tunbridge, Sept. 26, 1712.

HAT infufferable Prude Mrs. Mohair, who has told such Stories of the Company here, is with Child, for all her nice Airs and her crooked Legs. Pray be sure to put her in for both those two things, and you'll oblige every body here, especially

Your bumble Servant,

T

Alice Bluegarter.

MCHARLE CONTROL OF THE SECOND CONTROL OF THE

Nº 497 Tuesday, September 30.

*Outos est yakenths yepen. A cunning Old Fox This! Menander.

A FAVOUR well bestow'd is almost as great an Honour to him who confers it, as to him who receives it. What indeed makes for the superior Reputation of the Patron in this case is, that he is always surrounded with specious Pretences of unworthy Candidates, and is often alone in the kind Inclination he has towards the Well-deserving. Justice is the first Quality in the Man who is in a Post of Direction; and I remember to have heard an old Gentleman talk of the Civil Wars, and in his Relation give an Account of a General Officer, who with this one Quality, without any shining Endowments, became so peculiarly beloved and honour'd, that all Decisions between Man and Man were laid before him by the Parties concerned in a private way; and they would lay by their Animosties implicitly, if he bid them be Friends, or submit themselves in the wrong without reluctance, if he said

things

it, without waiting the Judgment of Court Marshals. His manner was to keep the Dates of all Commissions in his Closet, and wholly dismis from the Service such who were deficient in their Duty; and after that took care to prefer according to the Order of Battle. His Familiars were his intire Friends, and could have no interested Views in courting his Acquaintance; for his Affection was no Step to their Preferment, the it was to their Reputation, Bythis means a kind Afpect, a Salutation, a Smile, and giving out his Hand, had the weight of what is effected by vulgar Minds more substantial. His Business was very thert, and he who had nothing to do but Justice, was never affionted with a Request of a familiar daily Visitant for what was due to a brave Man at a distance. Extraordinary Merit he used to recommend to the King for some Diffinction at home, till the Order of Battle made way for his rifing in the Troops. Add to this that he had an excellent manner of getting rid of fuch whom he observed were good at a Halt, as his Phrase was. Under this Description he comprehended all those who were contented to live without Reproach, and had no promptitude in their Minds towards Glory. These Fellows were also recommended to the King, and taken off of the General's hands into Poffs wherein Diligence and common Honesty were all that were necessary. This General had no weak Part in his Line, but every Man had as much Care upon him, and as much Honour to lose as himself. Every Officer could answer for what pass'd where he was, and the General's Presence was never necessary any where, but where he had placed himself at the first Disposition, except that Accident happen'd from extraordinary Efforts of the Enemy which he could not forefee; but it was remarkable that it never fell out from failure in his own Troops. It must be confess'd the World is just so much out of order, as an unworthy Person possesses what should be in the Direction of him who has better Pretentions to it.

INSTEAD of such a Conduct as this old Fellow us'd to describe in his General, all the Evils which have ever happen'd among Mankind have arole from the wanton Disposition of the Favours of the Powerful. It is generally all that Men of Modesty and Virtue can do, to fall in with some whimsical Turn in a Great Man, to make way for Importante

things of real and absolute Service. In the time of Don Sebuftian of Portugal, or some time since, the first Minifer would let nothing come near him but what bore the most profound Face of Wisdom and Gravity. They carry'd it so far, that, for the greater Shew of their profound Knowledge, a pair of Spectacles tied on their Nofes, with a black Ribbon round their Heads, was what compleated the Drefs of those who made their court at his Levée, and none with naked Noses were admitted to his Presence. A blunt honest Fellow, who had a Command in the Train of Artillery, had attempted to make an impression upon the Porter day after day in vain, till at length he made his appearance in a very thoughtful dark Suit of Clothes, and two Pair of Spectacles on at once. He was conducted from Room to Room, with great deference; to the Minister; and carrying on the Farce of the Place, he told his Excellence that he had pretended in this manner to be wifer than he really was, but with no ill Intention; but he was honest Such a one of the Train, and he came to tell him that they wanted Wheel-barrows and Pick-axes. The thing happen'd not to displease, the Great Man was seen to fmile, and the fuccessful Officer was reconducted with the same profound Ceremony out of the House.

WHEN Leo X. reigned Pope of Rome, his Holiness tho' a Man of Sense, and of an excellent Taste of Letters. of all things affected Fools, Buffoons, Humourists, and Coxcombs: Whether it were from Vanity, and that he enjoy'd no Talents in other Men but what were inferior to him, or whatever it was, he carried it fo far, that his whole Delight was in finding out new Fools, and, as our Phrase is, playing them off, and making them shew themselves to advantage. A Priest of his former Acquaintance suffered a great many Disappointments in attempting to find access to him in a regular Character, till at last in despair he retired from Rome, and returned in an Equipage to very fantastical, both as to the Dress of himself and Servants, that the whole Court were in an Emulation who should first introduce him to his Holiness. What added to the Expectation his Holiness had of the Pleasure he should have in his Follies, was, that this Fellow, in a Dress the most exquisitely ridiculous, desired he might speak to him alone, for he had Matters of the highest Importance,

Importance, upon which he wanted a Conference. Nothing could be denied to a Coxcomb of lo great hope; but when they were apart, the Impostor revealed himfelf, and spoke as follows;

O not be furpris'd, most holy Father, at seeing, instead of a Coxcomb to laugh at, your old Friend who has taken this way of Access to admonish you of your own Folly. Can any thing shew your Holiness how unworthily you treat Mankind, more than my being put upon this Difficulty to speak with you? It is a Degree of Folly to delight to fee it in others, and it is the greatest Infolence imaginable to rejoice in the Disgrace of human Nature. It is a criminal Humility in a Person of your Holine's Understanding, to believe you cannot excel but in the Conversation of Half-wits, Humourists, Coxcombs and Buffoons. If your Holiness has a mind to be diverted. like a rational Man, you have a great opportunity for it, in difrobing all the Impertinents you have favour'd, of all their Riches and Trappings at once, and bestowing them on the Humble, the Virtuous, and the Meek. If your Holiness is not concern'd for the fake of Virtue and Religion, be pleased to reflect, that for the sake of your own Safety it is not proper to be fo very much in sieft. When the Pope is thus merry, the People will in time begin to think many things, which they have hitherto beheld with great Veneration, are in themselves Objects of Scorn and Derifion. If they once get a Trick of knowing how to laugh, your Holines's faying this Sentence in one Night-cap and t'other with the other, the change of your Shippers, bringing you your Staff in the midflof a Prayer, then stripping you of one Vest and clapping on a second during Divine Service, will be found out to have nothing in it. Confider, Sir, that at this rate a Head will be reckoned never the wifer for being Bald, and the Ignorant will be apt to fay, that going bare foot does not at all help on in the way to Heaven. The red Cap and the Coul will fall under the fame Contempt; and the Vulgar will tell us to our Faces that we shall have no Authority over them, but from the Force of our Arguments, and the Sanctity of our Lives. scomogord a bount ou oT foringing at to the earlishmen

OR MARKEDAN DA

Nº 498 Wednesday, October 1.

Fertur equis Auriga, neque audit currus babenas.

Virg. Georg. 1. v. 514.

Nor Reins, nor Curbs, nor Cries, the Horfes fear,
But force along the trembling Charioteer. DRYDEN!
To the SPECTATOR-GENERAL of Great-Britain.

From the farther End of the Widow's Coffee bouse in Devereux-Court. Monday Evening, twenty eight Minutes and a half past Six.

Dear Dumb.

TN short, to use no farther Preface, if I should tell you that I have feen a Hackney-Coachman, when he has come to fet down his Fare, which has confifted of two or three very fine Ladies, hand them out, and fa-· lute every one of them with an Air of Familiarity, without giving the least offence, you would perhaps think me guilty of a Gasconade. But to clear myself from that Imputation, and to explain this Matter to you, I assure you that there are many illustrious Youths within this City, who frequently recreate themselves by driving of a Hackney-Coach: But those whom, above all others, I would recommend to you, are the young Gentlemen belonging to our Inns of Court. We have, I think, about a Dozen Coachmen, who have Chambers here in the Temple; and as it is reasonable to believe others will fol-· low their Example, we may perhaps in time (if it shall be thought convenient) be drove to Westminster by our own Fraternity, allowing every fifth Person to apply his "Meditations this way, which is but a modest Computation, as the Humour is now likely to take. It is to be hop'd likewife, that there are in the other Nurferies of the Law to be found a proportionable number of these hopeful Plants, springing up to the everlasting Renown of their ' native Country. Of how long standing this Humour has ber n,

been, I know not; the first time I had any particular Reason to take notice of it, was about this time twelve-month, when being upon Hampstead-Heath with some of these studious young Men, who went thither purely for the sake of Contemplation, nothing would serve them but I must go through a Course of this Philosophy too; and being ever willing to embellish myself with any commendable Qualification, it was not long ere they perfuaded me into the Coach-box; nor indeed much longer, before I underwent the Fate of my Brother Phaeton; for having drove about fifty Paces with pretty good Success, thro my own natural Sagacity, together with the good Instructions of my Tutors, who, to give them their due, were on all hands encouraging and affifting me in this laudable Undertaking; I fay, Sir, having drove about fifty Paces with pretty good Success, " I must needs be exercising the Lash, which the Horses referred to ill from my Hands, that they gave a Sudden Start, and thereby pitched me directly upon my Head, ' as I very well remembred about half an Hour afterwards, which not only deprived me of all the Knowledge I had gained for afty Yards before, but had like to have broke my Neck into the bargain. After fuch a fevere Reprimand, you may imagine I was not very eafily prevail'd with to make a second attempt; and indeed, upon mature Deliberation, the whole Science feem'd, at least to me, to be surrounded with so many Difficulties, that notwithstanding the unknown Advantages which might have accrued to me thereby, I gave over all hopes of attaining it; and I believe had never thought of it more, but that my Memory has been lately refreshed by seeing some of these ingenious Gentlemen ply in the open Streets, one of which I faw receive fo fuitable a Reward of his Labours, that the' I know o you are no Friend to Story-telling, yet I must beg leave to trouble you with this at large. ABOUT a Fortnight fince, as I was diverting my-

felf with a penyworth of Walnuts at the TempleGate, a lively young Fellow in a Fustian Jacket shot
by me, beckoned a Coach, and told the Coachman he
wanted to go as far as Chelfen: They agreed upon the
Price, and this young Gentleman mounts the Coach-

E 2

Box; the Fellow staring at him, defired to know, if he hould not drive till they were out of Town? No, no, replied he: He was then going to climb up to him, but received another Check, and was then ordered to get into the Coach, or behind it, for that he wanted no Infiructors; but be fure you Dog you, fays he, don't you bilk me. The Fellow thereupon surrendred his Whip, feratch'd his Head, and crept into the Coach. Having myself occasion to go into the Strand about the same time, we started both together; but the Street being very full of Coaches, and he not so able a Coachman as perhaps he imagined himself, I had foon got alittle way beforehim; often, however, having the Curiofity to cast my eye back upon him, to observe how he behaved himself in this high Station; which he did with great Compofure, till he came to the Pass, which is a military Term the Brothers of the Whip have given to the Strait at St. Clement's Church: when he was arrived near this Place, where are always Coaches in waiting, the Coachmen began to fuck up the Muscles of their Cheeks, and to tip the wink upon each other, as if they had some Roguery in their heads, which I was immediately convinced of; for he no fooner came within reach, but the first of them with his Whip took the exact dimension of his Shoulders, which he very ingeniously call'd Endorsing; and indeed I must say, that every one of them took due care to endorse him as he came through their hands. He feem'd at first a little uneasy under the Operation, and was going in all hafte to take the Numbers of their * Coaches; But at length by the mediation of the worthy Gentleman in the Coach, his wrath was affuaged, and he prevailed upon to pursue his Journey; tho' indeed I thought they had clapt such a Spoke in his Wheel, as had disabled him from being a Coachman for that day at least: For I am only mistaken, Mr. Spec, if some of these Endorsements were not wrote in so frong a Hand. that they are fill legible. Upon my inquiring the Reafon of this unusual Salutation, they told me, that it was a Custom among them, whenever they saw a Brother tottering or unstable in his Post, to lend him a hand, in order to fettle him again therein. For my part I thought their Allegations but reasonable, and so march'd off. · Befides Befides our Coachmen, we abound in divers other forts of ingenious robust Youth, who; I hope, will not take "it ill'if I refer giving you an account of their feveral "Recreations to another Opportunity. In the mean time, '-if you would but bestow a little of your wholsom Advice upon our Coachmen, it might perhaps be a Reprieve to some of their Necks. As I understand you have leveral Inspectors under you, if you would but fend one amongst us here in the Temple, I am persuaded he would not want Employment. But I leave this to your own Confideration, and am,

S. I.R. Your very bumble Servant,
Moles Green

bled vid her son as a Moies Greenbag.

P. S. I have heard our Critics in the Coffee houses hereabout talk mightily of the Unity of Time and Place: According to my Notion of the Matter, I have endeavoured at something like it in the Reginning of my. Epifile. I defire to be inform d a little as to that Particular. In my next I defign to give you some account of excellent Watermen, who are bred to the Law, and far. outdo the Land Students abovementioned.

Duce into his parel

Nº 499 Thursday, October 2.

then whether they westing simils unlisted to distinct and Naribus Induly & Perf. Sat. 1. v. 40. not be of the fore the Jest too far. DRYDEN.

new have, loss on themicives with their Wives a cr

No V. Friend Will Honey come has told me for above this half Year, that he had a great mind to try his hand at a Speciator, and that he would fain have one of his writing in my Works. This Morning 10 received from him the following Letter which, after having rectified some little orthographical Mistakes, I shall make a Present of to the Public.

pointed in Division of the int Company ingentionly,

E 3

Dear

Dear SPEC,

WAS, about two Nights ago, in Company, with very agreeable young People of both Sexes, where talking of some of your Papers which are written on conjugal Love, there arose a Dispute among us, whether there were not more bad Husbands in the World than bad Wives. A Gentleman, who was Advocate for the Ladies, took this occasion to tell us the Story of a famous Siege in Germany, which I have fince found related in my historical Dictionary, after the following manner. When the Emperor Conrade the Third had befieged Guelphus, Duke of Bavaria, in the City of Hensberg, the "Women finding that the Town could not possibly hold out long, petition'd the Emperor that they might depart out of it, with fo much as each of them could carry. The Emperor knowing they could not convey away many of their Effects, granted them their Petition: When the Women, to his great Surprise, came out of the Place with every one her Husband upon her Back. The Emperor was so moved at the fight, that he burst into Tears. and after having very much extolled the Women for their conjugal Affection, gave the Men to their Wives, and received the Duke into his Favour.

'THE Ladies did not a little triumph at this Story. asking us at the same time, whether in our Consciences we believed that the Men in any Town of Great-Britain would, upon the same Offer, and at the same Conjuncture, have loaden themselves with their Wives; or rather, whether they would not have been glad of fuch an opportunity to get rid of them? To this my very good Friend Tom Dapperwit, who took upon him to be the Mouth of our Sex, replied, that they would be very much to blame if they would not do the fame good Office for the Women, confidering that their Strength would be greater, and their Burdens lighter. As we were amufing ourselves with Discourses of this nature in order to pass away the Evening, which now begins to grow tedious. we fell into that laudable and primitive Diversion of Questions and Commands. I was no sooner vested with the regal Authority, but I injoined all the Ladies, under pain of my Displeasure, to tell the Company ingenuously,

in case they had been in the Siege abovementioned, and had the same Offers made them as the good Women of that Place, what every one of them would have brought off with her, and have thought most worth the saving?

There were several merry Answers made to my Question, which entertain'd us till Bed-time. This filled my Mind

with fuch a huddle of Ideas, that upon my going to

fleep, I fell into the following Dream.

I faw a Town of this Island, which shall be nameles, " invested on every side, and the Inhabitants of it so firstined as to cry for Quarter. The General refused any other Terms than those granted to the abovementioned Pown of Hemberg, namely that the married Wowith them. Immediately the City-gates flew open, and a Female Procession appeared, Multitudes of the Sex following one another in a Row, and staggering under their respective Burdens. I took my Stand upon an eminence in the Enemies Camp, which was appointed for the ge-neral Rendezvous of these Female Carriers, being very definous to look into their feveral Ladings. The first of them had a huge Sack upon her Shoulders, which the 14 fet down with great Care: Upon the opening of it, when I expected to have feen her Husband shot out of it. I found it was filled with China-Ware. The next appeared in a more decent Figure, carrying a handfom young Fellow upon her Back: I could not forbear commending the young Woman for her conjugal Affection, when, to my great Surprise, I found that she had left the good Man at home, and brought away her Galant. I faw the third, at fome distance, with a little withered Face peep-ing over her Shoulder, whom I could not suspect for any but her Spoufe, till upon her fetting him down I heard her call him dear Pug, and found him to be her Favourite Monkey. A fourth brought a huge Bale of Cards along with her; and the fifth a Bolonia Lap-Dog ; for her Hufband, it seems, being a very burly Man, she thought it would be less trouble for her to bring away little Cupid. The next was the Wife of a rich Usurer, ' loaden with a Bag of Gold; the told us that her Spoufe was very old, and by the course of Nature could not expect to live long; and that to thew her tender regards for him; the had faved that which the poor Man loved better than his Life. The next came towards us with her Son upon her Back, who, we were told, was the greatest Rake in the Place, but so much the Mother's Darling, that she left her Husband behind with a large Family of hopeful Sons and Daughters, for the sake of

this graceless Youth.

IT would be endless to mention the several Persons. with their feveral Loads that appeared to me in this strange Vision. All the Place about me was covered with packs of Ribbons, Brocades, Embroidery, and ten thousand other Materials sufficient to have furnished a whole Street of Toy-Shops. One of the Women, having an Husband, who was none of the heaviest, was bringing him off upon her Shoulders, at the same time that the carried a great bundle of Flanders-lace under her Arm; but finding herfelf to over loaden, that the could not fave both of them, the drop'd the good Man, and brought away the Bundle. In thort, I found but one Husband among this great Mountain of Baggage, who was a lively Cobler, that kick'd and spure'd all the while his Wife was carrying him on, and, as it was faid, had fearce passed a day in his Life without giving her the Discipline of the Strap.

I cannot conclude my Letter, Dear Spsc, without telling thee one very odd Whim in this my Dream. I faw, methoughts, a dozen Women employed in bringing off one Man; I could not guess who it should be, till upon his nearer approach I discover'd thy short Phiz; The Women all declared that it was for the sake of thy Works, and not thy Person, that they brought thee off, and that it was on condition that thou should it continue the Speciator. If thou thinkest this Dream will make a tolerable one, it is at thy Service. from

make a tolerable one, it is at thy Service, from,

WILL HONEYCOMB.

THE Ladies will see, by this Letter, what I have often told them, that Will is one of those old-fashioned Men of Wit and Pleasure of the Town, that shews his Parts by Rallery on Marriage, and one who has often tried his Fortune that way without Success. I cannot however dismiss

his Letter, without observing, that the true Story on which it is built does Honour to the Sex, and that in order to abuse them, the Writer is obliged to have recourse to Diesmissie fictions sole during host will daying

18,500 mm Friday, October 3.

is think to the stap who end on

Huc natas adjice septem, Et totidem juvenes : E mox generosque nurusque : Quarite nunc, babeat quam nostra superbia causam. Ovid. Met. 1. 6. v. 182.

Seven are my Daughters, of a Form Divine, With seven fair Sons, an indefective Line.

Go, Fools, confider this, and ask the Gause,

From which my Pride its frong Presumption draws.

-ve first in shall dealt in gradful Deed on CroxAL?

antice, and herefore'l confider the intalier of Ratio TOU who are fo well acquainted with the Story of Socrates, must have read how, upon his making a Difcourse concerning Love, he pressed his Point Difcourse concerning Love, he pressed his Point with fo much Success, that all the Bachelors in his Au-"dience took a Resolution to marry by the first Opportunity, and that all the married Men immediately took ' Horse and galloped home to their Wives. I am apt to think your Difcourfes, in which you have drawn fo ma-'ny agreeable Pictures of Marriage, have had a very good · Effect this way in England. We are obliged to you. at · least for having taken off that senseless Ridicule, which for many Years the Witlings of the Town have turned enopon their Fathers and Mothers. For my own part. I was born in Wedlock, and I don't care who knows it: For which reason, among many others, I should look upon myfelf as a most insufferable Coxcomb, did I endeayour to maintain that Cutkoldom was infeparable from Marriage, or to make use of Husband and Wife as Terms of Reproach. Nay, Sir, I will go one Step further, and declare to you before the whole World,

finest

that I am a married Man, and at the fame time I have so much Assurance as not to be assamed of what

I have done.

AMONG the feveral Pleafures that accompany this flate of Life, and which you have described in your former Papers, there are two you have not taken notice of and which are feldom each into the Account, by who write on this Subject. You must have observed, in your Speculations on human Nature, that nothing is more gratifying to the Mind of Man than Power or Dominion; and this I think myfelf amply possessed of, as I am the Father of a Family. I am perpetually taken up in giving out Orders, in prescribing Duties, in hearing Parties, in administring Justice, and in distributing Rewards and Punishments: To speak in the Language of the Centurion, I say unto one, Go, and he goeth; and to another, Come, and be cometh; and to my Servant, Do This, and he doth it. In thert, Sir, I look upon my Family as a Patriarchal Sovereignty, in which I am myself both King and Priest. All great Governments are nothing else but Clusters of these little private Royalties, and therefore I confider the Masters of Families as fmall Deputy Governors prefiding over the feveral Little Parcels and Divisions of their Fellow-Subjects. As I take great Pleasure in the Administration of my Government in particular, so I look upon myself not only as a more useful, but as a much greater and happier Man than any Bachelor in England, of my Rank and Condition.

THERE is another accidental Advantage in Marriage, which has likewise fallen to my Share, I mean the having a multitude of Children. These I cannot but regard as very great Blessings. When I see my little Troop beforeme, I rejoice in the Additions which I have made to my Species, to my Country and to my Religion, in having produced such a Number of reasonable Creatures, Citizens, and Christians. I am pleased to see myself thus perpetuated; and as there is no Production comparable to that of a human Creature, I am more proud of having been the occasion of ten such glorious Productions, than if I had built a hundred Pyramids at my own Expence, or published as many Volumes of the

finest Wit and Learning. In what a beautiful Light has the Holy Scripture represented Abdon, one of the Judges of Ifrael, who had forty Sons and thirty Gandsons, that rode on threefcore and ten Als-Colts, according to the Magnificence of the Eastern Countries? How must the Heart of the old Man rejoice, when he faw fuch a beausiful Procession of his own Descendents, such a numerous Cavalcade of his own raising? For my own part. I can fit in my Parlour with great Content, when I take a review of half a dozen of my little Boys mounting. upon Hobby Horses, and of as many little Girls tutoring their Babies, each of them endeavouring to excel the reft, and to do fomething that may gain my Favour and Approbation. I cannot question but he who " has bleffed me with fo many Children, will affiff my Endeavours in providing for them. There is one thing. I am able to give each of them, which is a virtuous-Education. I think it is Sir Francis Bacon's Observation. that in a numerous Family of Children, the eldeft is often spoiled by the Prospect of an Estate, and the youngest by being the Darling of the Parent; but that some one: or other in the middle, who has not perhaps been regarded, has made his way in the World, and over-topped the rest. It is my Business to implant in every one of my "Children the same Seeds of Industry, and the same honest Principles. By this means I think I have a fair Chance, that one or other of them may grow confiderable in some or other way of Life, whether it be in the Army, or in the Fleet, in Trade, or any of the three: · learned Professions; for you must know, Sir, that from clong Experience and Observation, I am persuaded of what feems a Paradox to most of those with whom-I converse, namely, That a Man who has many Children. and gives them a good Education, is more likely to raise a Family, than he who has but one, notwithstanding he leaves him his whole Estate. For this reason I. cannot forbear amufing myself with finding out a General, an Admiral, or an Alderman of London, a Divine, a Physician, or a Lawyer among my little People who " are now perhaps in Petticoats; and when I fee the motherly Airs of my little Daughters when they are playing with their Puppets, I cannot but flatter myfelfs that

M6 205

· that their Hulbands and Children will be happy in the

· Possession of such Wives and Mothers.

'IP you are a Pather, you will not perhaps think this Letter Impertinent: but if you are a fingle Man, you

will not know the Meaning of it, and probably throw it into the Fire: Whatever you determine of it, you

may affure yourfelf that it comes from one who is

Your most bumble Servant, and Well-wisher,

Philogamus.

Nº 501 Saturday, October 4.

Durum : fed lewius fit patientia

Quicquid corrigere eft nefas. Hor. Od. 24. 1. 1. V. 19.

'Tis bard: but when we needs must bear, 'Enduring Patience makes the Burden light.

CREECH.

A S fome of the finest Compositions among the Ancients are in Allegory, I have endeavoured, in several of my Papers, to revive that way of Writing, and hope I have not been altogether unsuccessful in it; for I find there is always a great demand for those particular Papers, and cannot but observe that several Authors have endeavoured of late to excel in Works of this Nature. Among these, I do not know any one who has succeeded better than a very ingenious Gentleman, to whom I am obliged for the following Piece, and who was the Author of the Vision in the CCCCLXth Paper.

OW are we tortured with the Absence of what we covet to possess, when it appears to be lost to us! What Excursions does the Soul make in Imagination after it! And how does it turn into itself again, more foolishly fond and dejected, at the Disappointment! Our Grief, instead of having Recourse to Reason, which might restrain it, searches to find a further Nourishment. It calls upon Memory to relate the several Passages and Circumstances

of Satisfactions which we formerly enjoyed; the Pleafures we purchased by those Riches that are taken from us; or the Power and Splendor of our departed Honours; or the Voice; the Words, the Looks, the Temper, and Affections of our Briends that are deceased. It needs make happen from hence that the Passion should often swell to such a size as to burst the Heart which contains it, if Time did not make these Circumstances less strong and lively, so that Reason should become a more equal Match for the Passion, or if another Desire which becomes more present did not overpower them with a livelier Representation. These are Thoughts which I had, when I fell into a kind of Vision upon this Subject, and may therefore stand for

a proper Introduction to a Relation of its has a see T

I found myfelf upon a naked Shore, with Company whose afflicted Countenances witnessed their Conditions. Before us flowed a Water deep, filent, and called the River of Tears, which issuing from two Fountains on an upper Ground, encompassed an Island that lay before us. The Boatwhich plied in it was old and shattered, having been fometimes overfet by the Impatience and Hafte of fingle Passengers to arrive at the other Side. This immediately was brought to us by Misfortune who fteers it, and we were all preparing to take our places, when there appeared a Woman of a mild and composed Behaviour, who began to deter us from it, by representing the Dangers which would attend our Voyage. Hereupon forme who knew her for Patience, and some of those too who 'till then cry'd the loudest, were persuaded by her, and returned back. The rest of us went in, and she (whose Good-nature would not fuffer her to forfake Persons in Trouble) defired leave to accompany us, that she might at least administer some small Comfort or Advice while we failed. We were no fooner embarked but the Boat was push'd off, the Sheet was spread; and being filled with Sighs, which are the Winds of that Country, we made a passage to the farther Bank, through feveral Difficulties of which the most of us seemed utterly regardless the

WHEN we landed, we perceived the Island to be strangely overcast with Fogs, which no brightness could pierce, so that a kind of gloomy Horror sat always brooding over it. This had something in it very stocking to

easy Tempers, infomuch that some others, whom Pate had by this time gained over, left us here, and privi a Ford by which the told them they might esca

FOR my part, I fill went along with those who were for piercing into the Center of the Place; and joining ourselves to others whom we found upon the same Journey, we marched folemnly as at a Funeral through bordering Hedges of Rosemary, and through a Grove of Yew-Trees, which love to overshadow Tombs and flourish in church yards. Here we heard on every side the Wailings and Complaints of feveral of the Inhabitants, who had cast themselves disconsolately at the Feet of Trees: and as we chanced to approach any of these, we might perceive them wringing their Hands, beating their Breafts, tearing their Hair, or after some other manner vifibly agitated with Vexation. Our Sorrows were heightened by the Influence of what we heard and faw, and one of our Number was wrought up to such a Pitch of Wildness, as to talk of hanging himself upon a Bough. which that temptingly across the Path we travelled ing. but he was reftrained from it by the kind Endeavours of our above-mentioned Companion.

WE had now gotten into the most dustry silent part of the Island, and by the redoubled Sounds of Sighs, which made a doleful whistling in the Branches, the thickness of Air which occasioned faintish Respiration, and the violent Throbbings of Heart which more and more affected us, we found that we approached the Grotto of Grief. It was a wide, hollow, and melancholy Cave, funk deep in a Dale, and watered by Rivulets that had a Colour between Red and Black. These crept flow and half congealed amongst its Windings, and mixed their heavy Murmurs with the Echo of Grones that rolled through all the Passages. In the most retired part of it sat the doleful Being herself; the Path to her was ftrowed with Goads, Stings and Thorns; and her Throne on which the fat was broken into a Rock, with ragged Pieces pointing upwards for her to lean upon. A heavy Mist hung above her; her Head oppressed with it reclined upon her Arm: Thus did she reign over her difconfolate Subjects, full of herfelf to stupidity, in eternal Pensiveness, and the profoundest Silence. On one side of her

her flood Dejection just dropping into a Swoon, and Paleself wasting to a Skeleton, on the other side were Core
inwardly tormented with Imaginations, and Inguish suffering outward Troubles to suck the Blood from her Heart
in the shape of Validres. The whole Vault had a genuine Dismalness in it, which a few scattered Lamps,
whose bluith Flames arose and sink in their Urns, discovered to our Eyes with Increase. Some of us fell down,
overcome and spent with what they suffered in the way,
and were given over to those Tormentors that stood on
either hand of the Presence; others, galled and mortified
with Pain, recover'd the Entrance, where Patience, whom
we had left behind, was still waiting to receive us.

WITH her (whole Company was now become more grateful to us by the want we had found of her) we winded round the Grotto, and aftended at the back of it, out of the mournful Dale in whose Bottom it lay. Onthis Eminence we halted, by her Advice, to pant for Breath; and lifting our Eyes, which 'till then were fixed downwards, felt a fullen fort of Satisfaction, in observing through the Shades what Numbers had entered the Island. This Satisfaction, which appears to have Ill-nature in it. was exculable, because it happened at a time when we were too much taken up with our own Concern, to have: respect to that of others: and therefore we did not confider them as fuffering, but ourfelves as not fuffering in the most forlorn Estate. It had also the Ground-work of Humanity and Compassion in it, tho' the Mind was then too dark and too deeply engaged to perceive it: but as we proceeded onwards, it began to discover itfelf, and from observing that others were unhappy, we came to question one another, when it was that we met. and what were the fad Occasions that brought us toge-Then we heard our Stories, we compared them. we mutually gave and received Pity, and so by degrees became tolerable Company."

A confiderable part of the troublesom Road was thus deceived, at length the Openings among the Trees grew larger, the Air seemed thinner, it lay with less Oppression upon us, and we could now and then discern Tracks in it of a lighter Grayness, like the Breakings of Day, short in Duration, much enlivening, and called in that

Country

Country Gleans of Anufement. Within a fliort while these Gleans began to appear more frequent, and then brighter and of a longer Continuance; the Sight that his therto filled the Air with so much Dolefulness, altered to the Sound of common Breezes, and in general the Horizons of the Island were abated.

WHEN we had arrived at last at the Ford by which we were to pass out, we met with those sashionable Mourners, who had been ferried over along with us, and who being unwilling to go as far as we, had coasted by the Shore to find the Place, where they waited our coming; that by stewing themselves to the World only at the time when we did, they might seem also to have been among the Troubles of the Grotto. Here the Waters that rolled on the other sides so deep and silent, were much dried up, and it was an easier matter for us to wade over:

THE River being croffed, we were received upon the further Bank by our Friends and Acquaintance, whom Genifore had brought out to congratulate our Appearance in the World again. Some of these blamed as for staying fo long away from them, others advised us against all Temptations of going back again; every one was can tious not to renew our Trouble, by afking any Particulars of the Journey; and all concluded, that in a case of fo much Melancholy and Affliction, we could not have made choice of a fitter Companion than Patience. Here Patience, appearing serene at her Praises, delivered us over to Comfort. Comfort finiled at his receiving the Charge, immediately the Sky purpled on that fide to which he turned, and double Day at once broke in come to question ore lanciter, when it was that one moon and space wate the lad Gocalesia that brought to to te



die. Then we haved our Stories, we compared being,

ESTEVENSE OF THE PERSON OF THE

Nº 502 Monday, October 6.

Melius, pejus, profit, obsit, nil wident nist qued lubent.
Ter. Heaut. ACP. 4. Sc. Y.

Better or worse, prositable or disadvantageous, they see

THEN Menread, they take the Matter with which they are entertained, according as their own respective Studies and Inclinations have prepared them, and make their Reflexions accordingly. Some peruing Roman Writers, would find in them, whatever the subject of the Discourses were, parts which implied the Grandeur of that People in their Welfare or their Poliics. As for my part, who am a mere Sree rand as what I think great, to wit, in having worthy Sentiments, from the reading a Comedy of Terence. The Play was the Self-Termenter. It is from the Beginning to the End a perfect Picture of human Life, but I did not observe in the whole one Pailage that could raise a Laugh. How well disposed must that People be, who could be entertained with Saturfaction by so soben and polite Mirth. In the first Scene of the Comedy, when one of the old Men accuses the other of Impertinence for interposing in his Affairs, he answers, I am a Man and cannot bely feeling any Sorrow that can arrive at Man. It is faid, this Sentence was received with an universal Applance. There cannot be a greater Argument of the general good Understanding of a People, than a sudden Consent to give their Approbation of a Sentiment which has no Emotion in it. If it were spoken with never so great Skill in the Actor, the manner of uttering that Sentence could have nothing in it which could firike any but People of the greatest Humanity, nay People elegant and skilful in Observations upon it. It is possible he might have laid his Hand on his Breaft, and with a winning Infinuation in his Countenance, expressed to his Neighbour that he was a Man who fethis own e yet I'd engage a Player in Covent-Garden might hit fuch an Attitude a thousand times before he would have been regarded. I have heard that a Minister of State in the Reign of Queen Elizabeth had all manner of Books and Ballads brought to him, of what kind foever, and took great notice how much they took with the People; upon which he would, and certainly might, very well judge of their present Dispositions, and the most proper way of applying them according to his own purposes. What passes on the Stage, and the Reception it meets with from the Audience, is a very useful Instruction of this kind. According to what you may observe there on our Stage, you see them often moved so directly against all common Senie and Humanity, that you would be apt to pronounce us a Nation of Savages. It cannot be called a Mistake of what is pleasant, but the very contrary to it is what mon afforedly takes with them. The other Night a old Woman carried off with a Pain in her Side, with all the Differtions and Anguist of Countenance which is natural to one in that Condition, was laughed and clapped off the Stage. Termer's Comedy, which I am speaking of, is indeed written as if he hoped to please none but fuch as had as good a Tafte as himfelf. I could not but reflect upon the natural Description of the innocent young Woman made by the Servant to his Master. When I came to the House, faid he, an old Woman opened the Door, and I followed her in, because I could by entring upon them unawares better observe what was your Mistres's ordinary manner of spending her Time, the only way of judging any one's Inclinations and Genius. I found ber at her Needle in a fort of second Mourning, which she were for an Aunt she had lately lost. She had nothing on but what showed she dressed only for herself. Her Hair hung negligently about her Shoulders. She had none of the Arts with which others use to set themselves off, but bad that negligence of Person which is remarkable in those who are careful of their Minds — Then she had a Maid who was at work near her, that was a Slattern, because her Mistress was eareless; which I take to be another Aroument of your Security in her; for the Go betweens of Women of Intrigue are rewarded too well.

844 T 1945 T

ed to see ber, she threw down her Work for Joy, covered her Face, and decently hid her Teans. He must be a wery good Actor, and draw Attention rather from his own Character than the Words of the Author, that could gain it among us for this Speech, though so full of Nature and good Sense.

T.H.E intolerable Folly and Confidence of Players putting in Words of their own, does in a great measure feed the abfurd Talte of the Audience, But however that is, it is ordinary for a Cluster of Coxcombs to take up the House to themselves, and equally insult both the Actors and the Company. These Savages, who want all manner of Regard and Deserence to the rest of Mankind, come only to thew themselves to us, without any other purpole than to let us know they despile us.

THE gross of an Audience is composed of two forts of People, those who know so Pleasure but of the Body, and these who improve or command corporeal Pleasures by the addition of fine Sentiments of the Mind. At prefent the intelligent part of the Company are wholly labored, by the Inturrections of those who know no Satisfactions but what they have in common with all oth

THIS is the reason that when a Scene tending to Procreation is acted, you see the whole Pit in such a Chuckle, and old Letchers, with Mouths open, flare at the loofe Gesticulations on the Stage with shameful Earneffnels; when the justest Pictures of human Life in its calm Dignity, and the properest Sentiments for the Conduct of it, pass by like mere Narration, as conducing only to somewhat much better which is to come after. have feen the whole House at some times in so proper a Disposition, that indeed I have trembled for the Boxes. and feared the Entertainment would end in the Representation of the Rape of the Sabines.

I would not be understood in this Talk to argue, that nothing is tolerable on the Stage but what has an immediate Tendency to the Promotion of Virtue. On the contrary, I can allow, provided there is nothing against the Interests of Virtue, and is not offensive to Good-manners, that things of an indifferent nature may be represented.

For this Reason I have no Exception to the wall-Rusticities in the Country-Wake; and there is somethin to miraculously pleasant in Dogger's acting the aukwar Triumph and comic Serrow of Hob in different Circumstances, that I shall not be able to stay away when ever it is acted. All that vexes me is, that the Galantry of taking the Cudgels for Gloucestersbire, with the Pride of Heart in tucking himfelf up, and taking Aim at his Advertary, as well as the other's Protestation in the Humanity of low Romance, that he could not promile the Squire to break Hob's Head, but he would, if he could do it in Love; then flourish and begin: I fay, what vexes me is, that such excellent Touches as these, as well as the Squire's being out of all patience at Hob's Success, and venturing himself into the Croud, are Circumstance hardly taken notice of, and the height of the left is only in the very point that Heads are broken. I am confident, was there a Scene written, wherein Pinkethman should break his Leg by wrettling with Bullow, and Dicky come in to fet it, without one word faid but what should be according to the exact Rules of Surgery in making the Extension, and binding up the Beg, the whole House mould be in a Roar of Applause at the differibled Anguish of the Patient, the help given by him who threw him down, and the handy Address and arch Looks of the Surgeon. To enumerate the entrance of Ghofts, the embattling of Armies, the foile of Heroes in Love, with a thousand other Enormities, would be to transgress the bounds of this Paper, for which reason it is possible they may have hereafter diffiner Discourses; not forgetting any of the Audience who firall fet up for Actors, and interrupt the Play on the Stage: and Players who hall prefer the Applause of Fools to that of the reasonable part of the Company. ed the Haterralamet and in the correspon-

tenom of the Rape of the 'Airea. To be anywe, that nothing as the upstendered code within Take to argue, that nothing is referable on the brage but what he has an minediate Tendency to the Respection of Visual. On the done trary, I can allow, profess of visual offends nothing appearant the Interests of Visual, the sense offends at things of an inclinerant cature may be repreferted.

Tuefday,

leo omnes debinc ex animo Mulieres

Ter, Eun. Act. 2. Sc. 3.

of said world families that we From henceforward I blot out of my Thoughts all Memory which we be rold of the best feeling building Wage an Mr. Se B CTATOR . sque daidy imad advant polds

7 O U have often mentioned with great Vehemence and Indignation the Mifbehaviour of People at Church; but I am at present to talk to you on that Subject, and complain to you of one, whom at the same time I know not what to accuse of, except it be looking too well there, and diverting the Eyes of the Congregation to that one Object. However I have this to lay, that the might have flaid at her own Parish, and not come to perplex those who are otherwise in-

tent upon their Duty.

LAST Sunday was Seven-night I went into a Church not far from Landon-Bridge; but I wish I had been contented to go to my own Parish, I am sure it had been better for me: I fay, I went to Church thither, and got into a Pew very near the Pulpit. I had hardly been accommodated with a Seat, before there entered into the Isle a young Lady in the very Bloom of Youth and Beauty, and dreffed in the most elegant manner imaginable. Her Form was such, that it engag'd the Eyes of the whole Congregation in an Instant, and mine among the rest. Tho' we were all thus fixed upon her, she was not in the least out of Countenance, or under the least diforder, tho' unattended by any one, and not feeming to know particularly where to place herfelf. However, the had not in the least a confident Aspect, but moved on with the most graceful Modesty, every one making way/till the came to a Seat just over-against that in which I was placed. The Deputy of the Ward fat in that Pew, and the stood opposite to him, and at a Glance into the Seat. tho' she did not appear the least acquainted with the Gentleman, was let in, with a Confusion that spoke much Admiration

miration at the Nevelty of the Thing. The Savil immediately began, and the compos'd herfelf for with an Air of to much Goodness and Sweetness, tha the Confession which she uttored so as to be h where I fat, appear'd an Act of Humiliation more than fhe had occasion for. The Truth is, her Beauty had fomething fo innocent, and yet fo fublime, that we all gazed upon her like a Phantom. None of the Pictures which we behold of the best Italian Painters, have any thing like the Spirit which appeared in her Countenance, at the different Sentiments expressed in the several Parts
of Divine Service: That Gratitude and Joy at a Thanksgiving, that Lowliness and Sorrow at the Prayers for the
Sick and Distressed, that Triumph at the Passages which s gave Instances of the divine Mercy, which appeared refpectively in her Aspect, will be in my Memory to my I last hour. I protest to you, Sir, she suspended the Devotion of every one around her; and the Ease she di every thing with, foon dispersed the churlish Dislike and · Hesitation in approving what is excellent, too frequent ' among us, to a general Attention and Entertainment in observing her Behaviour. All the while that we were gazing at her, the took notice of no Object about her, but had an Art of seeming aukwardly attentive, whatever else her Eyes were accidentally thrown upon. One thing indeed was particular, the flood the whole Service, and never kneeled or fat: I do not question but that was to shew herfelf with the greater advantage, and fet forth to better Grace her Hands and Arms, lifted up with the most ardent Devotion, and her Bosom, the fairest that ever was feen, bare to Observation; while she, you " must think, knew nothing of the Concern she gave others, any other than as an Example of Devotion, that threw herfelf out, without regard to Drefs or Garment, all Contrition, and loose of all Worldly Regards, in Ecflasy of Devotion. Well, now the Organ was to play a Voluntary, and the was so skilful in Music, and so c touched with it; that she kept time not only with some Motion of her Head, but also with a different Air in her Countenance. When the Music was strong and · bold, she look'd exalted, but serious; when lively and airy, the was fmiling and gracious; when the Notes

were more fost and languishing, she was kind and full of Pity. When she had now made it visible to the whole Congregation, by her Motion and Ear, that she could dance, and she wanted now only to inform us that she could sing too, when the Plalin was given out, her Voice was distinguished above all the rest, or rather People did not exert their own in order to hear her. Never was any heard fo fweet and fo firong. The Organist observed it, and he thought sit to play to her only, and she swel-led every Note, when she found she had thrown us all out, and had the last Verie to herfelf in such a manner as the whole Congregation was intent upon her, in the fame manner as we fee in the Cathedrals they are on the · Person who sings alone the Anthems Well, it came at · last to the Sermon, and our young Lady would not lose • her Part in that neither; for she fixed her Eye upon the Preacher, and as he faid any thing the approved, with one of Charles Mather's fine Tables she set down the · Sentence, at once shewing her fine Hand, the Gold-Pen, her Readiness in writing and her Judgment in choosing what to write. To fum up what I intend by this long and particular Account, I mean to appeal to you, whether it is reasonable that such a Creature as this shall come from a janty Part of the Town, and give herfelf fuch violent Airs, to the disturbance of an innocent and inoffensive Congregation, with her Sublimities. The Fact, · I affore you, was as I have related; but I had like to have forgot another very confiderable Particular. foon as Church was done the immediately ftepp'd out of her Pew, and fell into the finest pitty-pat Air, forfooth, wonderfully out of Countenance, toffing her Head up and down, as the fwam along the Body of the Church. I, with several others of the Inhabitants, follow'd her out, and faw her hold up her Fan to an Hackney Coach at a distance, who immediately came up to her, and she whipp'd into it with great Nimbleness, pull'd the Door with a bowing Mien, as if she had been used to a better Glass. She said aloud, You know where to go, and drove off. By this time the best of the Congregation was at the Church-door, and I could hear fome fay, A very fine Lady; others, Ill warrant ye, the's no better than the should be: and one very wife old · Lady

Lady faid; She ought to bave been taken as. Mr. Sen TATOR, I think this Matter lies wholly before for the Offence does not come under any Law, is apparent this Creature came among us only to herfelf Airs, and enjoy her full Swing in being adm I defire you would print this, that she may be confin to her own Parish; for I can assure you there is no tending any thing elfe in a Place where the is a Novelty She has been talked of among us ever fince under the Name of the Phantom: But I would advite her to come no more; for there is so strong a Party made by the Women against her, that she must expect they will not be excell'd a second time in so outrageous a manner, with out doing her forme Infult. Young Women, who affume after this rate, and affect exposing themselves to view in Congregations at t'other end of the Town, are not fo mischievous, because they are rivalled by more of the same Ambition, who will not let the rest of the Company be particular: But in the Name of the whole Congregation where I was, I defire you to keep these agreeable Disturbances out of the City, where Sobriety of Manners is still preserv'd, and all glaring and oftentatious Behaviour, even in things laudable, discountenanced. I wish you may never see the Phantom, and am.

To sail bail and a second of Your most bumble Servant, tell are to loan adender there where Ralph Wonder

SANGER CONTRACTOR OF THE SANGER OF THE SANGE

Nº 504 Wednesday, October 8.

Lepus tute es, & pulpamentum quaris.

Ter. Eun. Act. 3. Sc. 1.

You are a Hare yourfelf, and want Dainties, for footh.

T is a great Convenience to those who want Wit to furnish out a Conversation, that there is something or other in all Companies where it is wanted, substituted in its

Read, which, according to their Tafte, does the Bufiness as well. Of this nature is the agreeable Pastime in Country-Halls of Cross-purposes, Questions and Commands. and the like. A little superior to these are those who can play at Crambo, or cap Verses. Then above them are such as can make Verses, that is, Rhyme; and among those who have the Latin Tongue, fuch as use to make what they call Golden Verses. Commend me also to thole who have not Brains enough for any of these Exereifes, and yet do not give up their Pretentions to Mirth. These can slap you on the Back unawares, laugh loud, ask you how you do with a Twang on your Shoulders, fay you are dull to day, and laugh a Voluntary to put you in humour; not to mention the laborious Way among the minor Poets, of making things come into fuch and fuch a Shape, as that of an Egg, an Hand, an Ax, or any thing that no body had ever thought on before for that purpose, or which would have cost a great deal of pains to accomplish it if they did. But all these Methods, tho' they are mechanical, and may be arriv'd at with the smallest Capacity, do not serve an honest Gentleman who wants Wit for his ordinary Occasions; therefore it is absolutely necessary that the Poor in Imagination should have fomething which may be serviceable to them at all hours upon all common Occurrences. That which we call Punning is therefore greatly affected by Men of small Intellects. These Men need not be concerned with you for the whole Sentence; but if they can fay a quaint thing, or bring in a Word which founds like any one Word you have spoken to them, they can turn the Discourse, or diftract you so that you cannot go on, and by consequence if they cannot be as witty as you are, they can hinder your being any wittier than they are. Thus if you talk of a Candle, he can deal with you; and if you ask to help you to some Bread, a Punster should think himself very ill-bred if he did not; and if he is not as well-bred as yourfelf, he hopes for Grains of Allowance. If you do not understand that last Fancy, you must recollect that Bread is made of Grain; and so they go on for ever. without possibility of being exhausted.

THERE are another kind of People of small Faculties, who supply want of Wit with want of Breeding: Vol. VII. and because Women are both by Nature and Education more offended at any thing which is immodest, than we Men are, these are ever harping upon things they ought not to allude to, and deal mightily in double Meanings. Every one's own Observation will suggest Instances enough of this kind, without my mentioning any; for your double Meaners are dispersed up and down thro' all Parts of Town or City where there are any to offend, in order to set off themselves. These Men are mighty loud Laughers, and held very pretty Gentlemen with the fillier and unbred Part of Womankind. But above all already mentioned, or any who ever were, or even can be in the World, the happiest and surest to be pleasant, are a fort of People whom we have not indeed lately heard much of, and those are your Biters.

A Biter is one who tells you a thing you have no reafon to disbelieve in itself, and perhaps has given you, before he bit you, no reason to disbelieve it for his saying it; and if you give him Credit, laughs in your Face, and triumphs that he has deceived you. In a word, a Biter is one who thinks you a Fool, because you do not think him a Knave. This Description of him one may insist upon to be a just one; for what else but a Degree of Knavery is it, to depend upon Deceit for what you gain of another, be it in point of Wit, or Interest, or any thing else?

THIS way of Wit is called Biting, by a Metaphor taken from Beafts of Prey, which devour harmless and unarmed Animals, and look upon them as their Food wherever they meet them. The Sharpers about Town very ingenicusly understood themselves to be to the undefigning Part of Mankind what Foxes are to Lambs, and therefore used the Word Biting to express any Exploit wherein they had over reach'd any innocent and inadvertent Man of his Purse. These Rascals of late Years have been the Galants of the Town, and carried it with a fashionable haughty Air, to the disconragement of Modefty and all honest Arts. Shallow Fops, who are governed by the Eye, and admire every thing that firsts in vogue, took up from the Sharpers the Phrase of Biting, and used it upon all occasions, either to disown any nonsensical Stuff they should talk themselves, or evade the force of what was reasonably faid by others.

Thus, when one of thele conning Creatures was enter'd into a debate with you, whether it was practicable in the prefent State of Affairs to accomplish such a Proposition and you thought he had let fall what destroy'd an Side of the Question, as soon as you look'd with an Earnestness ready to lay hold of it, he immediately cry'd, Bits, and you were immediately to acknowledge all that Part was in jest. They carry this to all the Extravagance imaginable, and if one of these Witlings knows any Particulars which may give Authority to what he fays, he is fill the more ingenious if he impofes upon your Credulity. I remember a remarkable Inflance of this Kind. There came up a shrewd young Fellow to a plain young Man, his Countryman, and taking him aside with a grave concern'd Countenance, goes on at this rate: I see you here, and have you heard nothing out of Yorksbire! - You look fo furpris'd you could not have heard of it - and yet the Particulars are fuch, that it cannot be false: I am forry I am got into it fo far that I now must tell you; but I know not but it may be for your Service to know - on Tuefday last; just after Dinner - you know his manner is to smoke, opening his Box, your Father fell down dead of an Apoplexy. The Youth shew'd the filial Sorrow which he ought - Upon which the witty Man cried. Bite, there was nothing in all this -

TO put an end to this filly, pernicious, frivolous Way at once, I will give the Reader one late Instance of a Bite, which no Biter for the future will ever be able to equal, tho' I heartily wish him the same occasion. It is a Supersition with some Surgeons who beg the Bodies of condemn'd Malefactors, to go to the Goal, and bargain for the Carcase with the Criminal himself. A good honest Fellow did to last Sessions, and was admitted to the condemned Men on the Morning wherein they died. The Surgeon communicated his Bufiness, and fell into difcourse with a little Fellow, who refused twelve Shillings, and infifted upon fifteen for his Body. The Fellow, who kill'd the Officer of Newgate, very forwardly, and like a Man who was willing to deal, told him, Look you, Mr. Surgeon, that little dry Fellow, who has been half-flarved all his Life, and is now half dead with Fear, cannot anfwer your purpose. I have ever lived highly and freely,

my Veins are full, I have not pin'd in Imprisonment; you see my Crest swells to your Knise, and after Jack-Catch has done, upon my Honour you'll find me as sound as e'er a Bullock in any of the Markets. Come, for twenty Shillings I am your Man—Says the Surgeon, Done, there's a Guinea—This witty Rogue took the Money, and as soon as he had it in his Fist, cries Bite, I am to be bang'd in Chains.



Nº 505 Thursday, October 9.

Non babeo denique nauci Marsum Augurem,
Non vicanos Aruspices, non de circo Astrologos,
Non Islacos Conjectores, non Interpretes somnium:
Non enim sunt ii, aut scientia, aut arte Divini,
Sed superstitiosi vates, impudentesque barioli,
Aut inertes, aut insani, aut quibus egestas imperat:
Qui sui questus causa sietas suscitant sententias,
Qui sibi semitam non sapiunt, alteri monstrant viam,
Quibus divitias pollicentur, ab iis drachmam petunt:
De divitiis deducant drachmam, reddant cætera.

Ennius.

Augurs, and Soothsayers, Astrologers,
Diviners, and Interpreters of Dreams,
I ne'er consult, and heartily despise:
Vain their Pretence to more than human Skill:
For gain imaginary Schemes they draw;
Wand'rers themselves, they guide another's Steps;
And for poor Sixpence promise countless Wealth:
Let them, if they expect to be believed,
Beduct the Sixpence, and bestow the rest.

THOSE who have maintain'd that Men would be more miserable than Beasts, were their Hopes confin'd to this Life only, among other Considerations take notice that the latter are only afflicted with the Anguish of the present Evil, whereas the former are very often pained by the Reslexion on what is passed, and the

Fear of what is to come. This Fear of any future Difficulties or Misfortunes is so natural to the Mind, that were a Man's Sorrows and Disquietudes summ'd up at the End of his Life, it would generally be found that he had suffered more from the Apprehension of such Evils as never happen'd to him, than from those Evils which had really befallen him. To this we may add, that among those Evils which befal us, there are many that have been more painful to us in the Prospect, than by

their actual Pressure.

THIS natural Impatience to look into Futurity, and to know what Accidents may happen to us hereafter, has given birth to many ridiculous Arts and Inventions. Some found the Prescience on the Lines of a Man's Hand, others on the Features of his Face; some on the Signatures which Nature has impressed on his Body, and others on his own Hand-writing: Some read Mens Fortunes in the Stars, as others have fearched after them in the Entrails of Bealts, or the Flights of Birds. Men of the best Sense have been touched more or less with these groundless Horrors and Presages of Futurity, upon susveying the most indifferent Works of Nature. Can any thing be more furprising than to consider Cicero, who made the greatest Figure at the Bar, and in the Senate of the Roman Commonwealth, and, at the same time, outthined all the Philosophers of Antiquity in his Library and in his Retirements, as busying himself in the College of Augurs, and observing with a religious Attention, after what manner the Chickens peck'd the several Grains of Corn which were thrown to them?

NOTWITHSTANDING these Follies are pretty well worn out of the Minds of the Wise and Learned in the present Age, Multitudes of weak and ignorant Persons are still Slaves to them. There are numberless Arts of Prediction among the Vulgar, which are too trissing to enumerate; and infinite Observations of Days, Numbers, Voices, and Figures, which are regarded by them as Portents and Prodigies. In short, every thing prophesies to the superstitious Man; there is scarce a Straw or a rusty Piece of Iron that lies in his way by accident.

IT is not to be conceiv'd how many Wizards, Gipfies, and Cunning-Men are difperfed thro' all the Countries F 3 and

and Market-Towns of Great-Britain, not to mention the Fortune-tellers and Aftrologers, who live very comfortably upon the Curiofity of feveral well-dispos d Persons

in the Cities of London and Westminster.

AMONG the many pretended Arts of Divination, there is none which fo univerfally amuses as that by Dreams. I have indeed observ'd in a late Speculation, that there have been fometimes, upon very extraordinary occasions, supernatural Revelations made to certain Perfons by this means; but as it is the chief Bufinels of this Paper to root out popular Errors I must endeavour to expose the Folly and Superstition of those Persons, who, in the common and ordinary course of Life, lay any firefs upon things of fo uncertain, shadowy, and chimerical a nature. This I cannot do more effectually than by the following Letter, which is dated from a Quarter of the Town that has always been the Habitation of some prophetic I bilimath; it having been usual time out of mind for all fuch People as have loft their Wits, to refort to that Place either for their Cure or for their In-Aruction.

Mr. SPERTATOR, Merefields, Officer 4, 1712.

TAVING long confider'd whether there be any Trade wanting in this great City, after having furvey'd very attentively all kinds of Ranks and Professions, I do not find in any Quarter of the Town an " Oneirocritic, or, in plain English, an Interpreter of Dreams. For want of fo useful a Person, there are several good People who are very much puzzled in this Particular, and dream a whole Year together without being ever the wifer for it. I hope I am pretty well qualified for this Office, having studied by Candlelight all the Rules of Art which have been laid down upon this Subject. My great Uncle by my Wife's Side was a Scotch Highlander, and second-fighted. I have four Fingers and two Thumbs upon one Hand, and was born on the longest Night of the Year. My Christian and Sir name begin and end with the fame Letters. I am lodg'd in Morefields, in a House that for these fifty · Years has been always tenanted by a Conjurer.

IF you had been in company, fo much as myfelf, with ordinary Women of the Town, you must know that there are many of them who every day in their Lives, upon feeing or hearing of any thing that is unexpected, cry, My Dream is out; and cannot go to fleep in quiet the next night, till something or other has happen'd which has expounded the Visions of the preceeding one. There are others who are in very great pain for not being able to recover the Circumstances of a Dream, that made firong Impressions upon them while it lasted. In short, Sir, there are many whose waking Thoughts are wholly employ'd on their sleep-. ing ones. For the Benefit therefore of this curious and inquisitive Part of my Fellow-Subjects, I shall in the first place tell those Persons what they dreamt of, who fancy they never dream at all. In the next place, I · shall make out any Dream, upon hearing a single Circumstance of it; and in the last place, shall expound to them the good or bad Fortune which fuch Dreams portend. If they do not prefage good luck, I shall de-· fire nothing for my pains; not questioning at the same time that those who consult me will be so reasonable as to afford me a moderate Share out of any confiderable · Estate, Profit or Emolument which I shall discover to them. I interpret to the Poor for nothing, on condition that their Names may be inferted in Public Advertifements, to attest the Truth of such my Interpretations. As for People of Quality or others who are indisposed, and do not care to come in Person, I can interpret their Dreams by feeing their Water. I fet aside one Day in the Week for Lovers; and intero pret by the great for any Gentlewoman who is turned of Sixty, after the rate of half a Crown per Week, with the usual Allowances for good Luck. I have feveral Rooms and Apartments fitted up, at reasonable rates, for such as have not Conveniencies for dreaming 4 at their own Houses.

Titus Trophonius.

N. B. I am not damb.

0

Friday, October 10. Nº 506

Candida perpetuo refide, concordia, lecto, Tamque fari semper sit Venus æqua jugo. Diligat illa senem quondam: Sed & ipsa marito, Tunc quoque cum fuerit, non videatur anus. Mart. Epig. 13. 1. 4. v. 7.

Perpetual Harmony their Bed attend. And Venus still the well-match'd Pair befriend. May She, when Time has funk him into Years, Love ber old Man, and cherish his white Hains; Nor be perceive ber Charms thro' Age decay, But think each happy Sun his Bridge Day.

HE following Essay is written by the Gentleman. to whom the World is oblig'd for those several excellent Discourses which have been mark'd with the Letter X.

HAVE somewhere met with a Fable that made Wealth the Father of Love. It is certain that a Mind ought, at least, to be free from the Apprehensions of Want and Poverty, before it can fully attend to all the Softnesses and Endearments of this Passion. Notwith-Randing we see Multitudes of married People, who are utter Strangers to this delightful Passion amidst all the Affluence of the most plentiful Fortunes.

IT is not sufficient to make a Marriage happy, that the Humours of two People should be alike; I could instance an hundred Pair, who have not the least Sentiment of Love remaining for one another, yet are so like in their Humours, that if they were not already married, the whole World would defign them for Man and Wife.

THE Spirit of Love has fomething so extremely fine in it, that it is very often disturbed and lost, by some little little Accidents, which the Careless and Unpolite never

attend to, till it is gone past Recovery.

NOTHING has more contributed to banish it from a married State, than too great a Familiarity, and laying afide the common Rules of Decency. Tho' I could give Inflances of this in feveral Particulars, I shall only mention that of Drefs. The Beaus and Belles about Town, who dress purely to catch one another, think there is no farther occasion for the Bait, when their first Defign has fucceeded. But befides the too common Fault in Point of Neatness, there are several others which I do not remember to have feen touched upon. but in one of our modern Comedies, where a French Woman offering to undress and dress herself before the Lover of the Play, and affuring her Mistress that it was very usual in France, the Lady tells her that's a Secret in Dress she never knew before, and that she was so unpolish'd an English Woman, as to resolve never to learn to dress even before her Husband.

THERE is something so gross in the Carriage of some Wives, that they lose their Husbands Hearts for Faults, which, if a Man has either Good-nature or Good-breeding, he knows not how to tell them of. I am afraid, indeed, the Ladies are generally most faulty in this Particular; who, at their first giving into Love, find the Way so smooth and pleasant, that they fancy 'tis scarce possi-

ble to be tired in it.

THERE is so much Nicety and Discretion requir'd to keep Love alive after Marriage, and make Conversation still new and agreeable after twenty or thirty years, that I know nothing which seems readily to promise it, but an earnest endeavour to please on both sides, and superior good Sense on the part of the Man.

BY a Man of Sense, I mean one acquainted with Bufi-

ness and Letters.

A Woman very much settles her Esseem for a Man, according to the Figure he makes in the World, and the Character he bears among his own Sex. As Learning is, the chief Advantage we have over them, it is, methinks, as scandalous and inexcusable for a Man of Formune to be illiterate, as for a Woman not to know how to behave herself on the most ordinary occasions. It is

F 5

this which fets the two Sexes at the greatest Distance; a Woman is vexed and furprised, to find nothing more in the Conversation of a Man, than in the common Tattle of her own Sex.

SOME small Engagement at teast in Business, not only sets a Man's Talents in the fairest Light, and allots him a Part to act, in which a Wise cannot well intermeddle; but gives frequent occasions for those little Absences, which, whatever seeming Uneasiness they may give, are some of the best Preservatives of Love and Defire

THE Fair Sex are so conscious to themselves, that they have nothing in them which can deserve intirely to ingross the whole Man, that they heartily despise one, who, to use their own Expression, is always hanging at

their Apron-Strings.

LETITIA is pretty, modest, tender, and has Sense enough; the married Eraffus, who is in a Post of some Bufiness, and has a general Taste in most Parts of polite Learning. Latifia, wherever the water, has the pleafore to hear of fomething which was handfomly faid or done by Eraffus. Eraffus, fince his Marriage, is more gay in his Drefs than ever, and in all Companies is as complaifant to Letitia as to any other Lady. I have feen him give her her Fan, when it has dropped, with all the Galantry of a Lover. When they take the Air together. Erastus is continually improving her Thoughts. and, with a Turn of Wit and Spirk which is peculiar to him, giving her an inlight into things she had no notions of before. Letitia is transported at having a new World thus opened to her, and hangs upon the Man that gives her fuch agreeable Informations. Erafus has carried this Point still further, as he makes her daily not only more fond of him, but infinitely more fatisfied with herself. Erafius finds a Jufiness or Beauty in whatever the fays or observes, that Lietitia herself was not aware of, and by his Affiftance, the has discovered an hundred good Qualities and Accomplishments in herfelf. which she never before once dreamed of. Erastus, with the most artful Complassance in the World, by several remote Hints, finds the means to make her fay or propose almost whatever he has a mind to, which he always receives

receives as her own Discovery, and gives her all the

Reputation of it.

ERASTUS has a perfect Taste in Painting, and carried Letitia with him the other Day to see a Collection of Pictures. I sometimes wist this happy Couple. As we were last Week walking in the long Gallery before Dinner, I have lately laid out some Money in Paintings, says Erossus; I bought that Venus and Adonis purely upon Letitia's Judgment; it cost me threescore Guineas, and I was this Morning offer'd a bundred for it. I turned towards Letitia, and saw her Cheeks glow with Pleasure, while at the same time she cast a look upon Erassus, the most

tender and affectionate I ever beheld. FLAVILLA married Tom Towary; the was taken with his laced Coat and rich Sword-knot; she has the mortification to see Tom despised by all the worthy Part of his own Sex. Tom has nothing to do after Dinner, but to determine whether he will pare his Nails at St. James's, White's, or his own House. He has faid nothing to Flavilla fince they were married, which she might not have heard as well from her own Woman. He however takes great care to keep up the faucy ill-natur'd Authority of a Husband. Whatever Flavilla happens to affert. Tom immediately contradicts with an Oath by way of Preface, and, My Dear, I must tell you, you talk most con-foundedly filly. Flavilla had a Heart naturally as well disposed for all the Tenderness of Love as that of Letitia; but as Love feldom continues long after Esteem. it is difficult to determine, at present, whether the unhappy Flavilla hates or despites the Person most, whom the is obliged to lead her whole Life with.



were the the work of the the the the tenth of the tenth weight

CHECOPERICO DE SECONDO

Nº 507 Saturday, October 11.

Defendit numerus, junctæque umbone Phalanger.

Juv. Sat. 2. v. 46.

Preserv'd from Shame by Numbers on our side.

HERE is fomething very sublime, tho' very fanciful, in Plato's Description of the Supreme Being. That Truth is his Body, and Light his Shadow. According to this Definition, there is nothing so contradictory to his Nature, as Error and Falshood, The Platonists have so just a Notion of the Almighty's Aversion to every thing which is false and erroneous, that they looked upon Truth as no less necessary than Virtue, to qualify a human Soul for the Enjoyment of a separate State. For this reason as they recommended moral Duties to qualify and season the Will for a future Life, so they prescribed feveral Contemplations and Sciences to rectify the Understanding. Thus Plate has called mathematical Demonstrations the Cathartics or Purgatives of the Soul, as being the most proper means to cleanse it from Error, and to give it a relish of Truth; which is the natural Food and Nourishment of the Understanding, as Virtue is the Perfection and Happiness of the Will.

THE R E are many Authors who have shewn wherein the Malignity of a Lys consists, and set forth, in proper Colours, the Hainousness of the Offence. I shall here consider one particular kind of this Crime, which has not been so much spoken to; I mean that abominable Practice of Party lying. This Vice is so very predominant among us at present, that a Man is thought of no Principles, who does not propagate a certain System of Lies. The Cosfee-houses are supported by them, the Press is chok'd with them, eminent Authors live upon them. Our Bottle-Conversation is so insected with them, that a Party-Lye is grown as fashionable an Entertainment, as a lively Catch or a merry Story: The Truth of it is, half the great Talkers in the Nation would be struck dumb, were this Fountain

of Discourse dried up. There is however one Advantage resulting from this detestable Practice; the very Appearances of Truth are to little regarded, that Lies are at present discharg'd in the Air, and begin to hurt no body. When we hear a Party-flory from a Stranger, we consider whether he is a Whig or a Tory that relates it, and immediately conclude they are Words of course, in which the honest Gentleman defigns to recommend his Zeal, without any concern for his Veracity. A Man is looked upon as bereft of common Sense. that gives Credit to the Relations of Party-Writers nay his own Friends shake their Heads at him, and confider him in no other Light than as an officious Tool or a well-meaning Idiot. When it was formerly the Fashion to husband a Lye, and trump it up in some extraordinary Emergency, it generally did execution and was not a little serviceable to the Faction that made use of it; but at present every Man is upon his guard, the Artifice has been too often repeated to take his Realous, which

I have frequently wonder'd to fee Men of Probity, who would fcorn to utter a Falshood for their own particular Advantage, give so readily into a Lye when it becomes the Voice of their Faction, notwithstanding they are throughly sensible of it as such. How is it possible for those who are Men of Honour in their Persons, thus to become notorious Liars in their Party? If we look into the Bottom of this Matter, we may find, I think, three Reasons for it, and at the same time dissover the Insufficiency of these Reasons to justify so criminal a Practice.

IN the first place, Men are apt to think that the Guilt of a Lye, and consequently the Punishment, may be very much diminish'd, if not wholly worn out, by the Multitudes of those who partake in it. Tho' the Weight of a Falshood would be too heavy for one to bear, it grows light in their Imaginations, when it is shared among many. But in this Case a Man very much deceives himself; Guilt, when it spreads thro' numbers, is not so properly divided as multiplied: Every one is criminal in proportion to the Offence which he commits, not to the number of those who are his Compa-

nions in it. Both the Crime and the Benalty lie as heavy upon every Individual of an offending Multitude, as they would upon any single Person had none shared with him in the Offence. In a word, the Division of Guilt is like to that of Matter; tho' it may be separated into infinite Portions, every Portion shall have the whole Essence of Matter in it, and confift of as many Parts as the Whole-

did before it was divided. Sanor

. BUT in the fecond place, tho' Multitudes, who join in a Lye, cannot exempt themselves from the Guilt, they may from the Shame of it. The Scandal of a Live is in a manner lost and annihilated, when diffused among several thousands; as a drop of the blackest Tincture wears away and vanishes, when mixed and confused in a confiderable body of Water; the Blot is still in it. but is not able to discover itself. This is certainly a very great Motive to feveral Party-Offenders, who avoid Crimes, not as they are prejudicial to their Virtue, but to their Reputation. It is enough to shew the Weakness of this Reason, which palliates Guilt with out removing it, that every Wan who is influenced by it declares himself in effect an infamous Hypocrite, prefers the Appearance of Virtue to its Reality, and is determined in his Conduct neither by the Dictates of his own Confcience, the Suggestions of true Honour, nor the Principles of Religion.

THE third and last great Motive for Mens joining in a popular Falshood, or, as I have hitherto called it. a Party-Lye, notwithstanding they are convinced of it as such, is the doing good to a Cause which every Party may be supposed to look upon as the most meritori-The Unfoundness of this Principle has been for often exposed, and is so universally acknowledged, that a Man must be an utter Stranger to the Principles, either of natural Religion or Christianity, who suffers himself to be guided by it. If a Man might promote the suppos'd Good of his Country by the blackest Calumnies and Falshoods, our Nation abounds more in Patriots than any other of the Christian World. When Pompey was defired not to fet fail in a Tempest that would hazard his Life, It is necessary for me, fays he, to fail, but it is not necessary for me to live: Every Man should

fay to himself, with the same Spirit, It is my Duty to speak Truth, tho it is not my Duty to be in an Office. One of the Fathers hath carried this Point so high, as to declare, He would not tell a Lye, tho be come fure to gain Heaven by it. However extravagant such a Protestation may appear, every one will own, that a Man may say very reasonably, He would not tell a Lye, if he wore fure to gain Hell by it; bris you have a mind to soften the Expression, that he would not tell a Lye to gain any temporal Reward by it, when he should run the hazard of losing much more than it was possible for him to gain.

Nº 308 Monday, October 13.

Omnes autem & babentur & dicuntur Tyranni, qui potestate sunt perpetuâ, in sa Civitate qua libertate usa est. Corn. Nepos in Milt. c. 8.

For all those are accounted and denominated Tyrants, who exercise a perpetual Power in that State, which was before free.

HE following Letters complain of what I have frequently observed with very much Indignation; therefore I shall give them to the Public in the Words with which my Correspondents, who suffer under the Hardships mention'd in them, describe them.

Mr. SPECTATOR,

- In former Ages all Pretentions to Dominion have been supported and submitted to, either upon account of Inheritance, Conquest, or Election; and all such Persons who have taken upon term any Sovereignity over their Fellow Creatures upon any other account, have been always called Tyrants, not so much because they were guilty of any particular Barbarities, as because every Attempt to such a Superiority
- was in its nature tyrannical. But there is another

fort of Potentates, who may with greater Propriety be call'd Tyrants, than those last mention'd, both as they assume a despotic Dominion over those as free as themselves, and as they support it by Acts of notable Oppression and Injustice; and these are the Rules in all Clubs and Meetings: In other Governments, the Punishments of some have been alleviated by the Rewards of others; but what makes the Reign of these Potentates so particularly grievous, is, that they are exquisite in punishing their Subjects, at the same time they have it not in their Power to reward 'em. That the Reader may the better comprehend the nature of these Monarchs, as well as the miserable State of those that are their Vassals, I shall give an Account of the King of the Company I am fallen into. whom for his particular Tyranny I shall call Dienyfius; as also of the Seeds that sprung up to this odd fort of Empire.

'UPON all Meetings at Taverns, 'tis necessary, some one of the Company should take it upon him to get all things in such order and readiness, as may contribute as much as possible to the Felicity of the Convention; such as hastning the Fire, getting a sufficient number of Candles, taffing the Wine with a judicious Smack, fixing the Supper, and being brifk for the dispatch of it. Know then, that Dionysius went thro' these Offices with an Air that seem'd to express a Satisfaction rather in serving the Public, than in gratifying any particular Inclination of his own. We thought him a Person of an exquisite Palate. and therefore by confent befeeched him to be always our Proveditor, which Post, after he had handsomly denied, he could do no otherwise than accept. At first he made no other use of his Power, than in recommending fuch and fuch things to the Company. ever allowing these Points to be disputable; insomuch that I have often carried the Debate for Partridge. when his Majesty has given intimation of the high Relish of Duck, but at the same time has chearfully submitted, and devour'd his Partridge with most gracious Refignation. This Submission on his side naturally produc'd the like on ours; of which he in a little time

time made fuch barbarous Advantage, as in all thos Matters, which before feem'd indifferent to him, to issue out certain Edicts as uncontrolable and unalterable as the Laws of the Medes and Persians. He is by turns outrageous, peevish, froward and jovial. thinks it our Duty for the little Offices, as Proveditor, that in return all Conversation is to be interrupted or promoted by his Inclination for or against the present Humour of the Company. We feel, at present, in the utmost Extremity, the Insolence of Office; however, I, being naturally warm, ventur'd to oppose him in a Dispute about a Haunch of Venison. I was altogether for rolling, but Dionyfius declar'd himself for boiling with so much Prowess and Resolution, that the Cook thought it necessary to consult his own Safety, rather than the Luxury of my Proposition. With the same Authority that he orders what we shall eat and drink, he also commands us where to do it, and we change our Taverns according as he fuspects any treasonable Practices in the settling the Bill by the Master, or sees any bold Rebellion in point of Attendance by the Waiters. Another Reason for changing the Seat of Empire, I conceive to be the Pride he takes in the Promulgation of our Slavery. tho' we pay our Club for our Entertainments even in these Palaces of our grand Monasch. When he has a · mind to take the Air, a Party of us are commanded out by way of Life-Guard, and we march under as great Restrictions as they do. If we meet a neighbouring King, we give or keep the Way according as we are out number'd or not; and if the Train of each is equal in number, rather than give Battle, the · Superiority is foon adjusted by a Desertion from one of 'em.

NOW, the Expulsion of these unjust Rulers out of all Societies would gain a Man as everlasting a Reputation, as either of the Brutus's got from their Endeavours to extirpate Tyranny from among the Romans. I confess myself to be in a Conspiracy against the Usurper of our Club; and to shew my Reading, as well as my merciful Disposition, shall allow him till the Ides of March, to dethrone himself. If he

feems to affect Empire 'till that time, and does not gradually recede from the Incursions he has made upon our Liberties, he shall find a Dinner dress'd which he has no Hand in, and shall be treated with an Order, Magnificence, and Luxury as shall break his proud Heart; at the same time that he shall be convinc'd in his Stomach he was unsit for his Post, and a more mild and skilful Prince receive the Acciamations of the People, and be set up in his room: but, as Milton says,

These Thoughts

Full Counsel must mature. Peace is despair'd,

And who can think Submission? War, then, War,

Open, or understood, must be resolv'd.

I am, Sir, your most obedient humble Servant.

Mr. SPECTATOR,

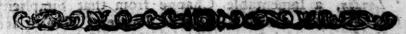
AM a young Woman at a Gentleman's Seat in the Country, who is a particular Friend of my Father's, and came hither to pals away a Month or two with his Daughters. I have been entertain'd with the utmost Civility by the whole Family, and nothing has been omitted which can make my Stay easy and agreeable on the part of the Family; but there is a Gentleman here, a Visitant as I am, whose Behaviour has given me great Uneafinesses. When I-first arriv'd here, he used me with the utmost Complaisance; but, forfooth, that was not with regard to my Sex, and fince he has no Defigns upon me, he does not know why he should distinguish me from a Man in things indifferent. He is, you must know, one of those familiar Coxcombs, who have observed some well-bred Men with a good Grace converse with Women, and say no fine things, but yet treat them with that fort of Respect which flows from the Heart and the Understanding, but is exerted in no Professions of Compliments. Puppy, to imitate this Excellence, or avoid the contrary Fault of being troublefom in Complaifance, takes upon him to try his Talent upon me, infomuch that he contradicts me upon all Occasions, and one Day told me I lyed. If I had fluck him with my Bodkin, and behaved myself like a Man, since he

won't treat me as a Woman, I had, I think, ferv'd him right. I wish, Sir, you would please to give him some · Maxims of Behaviour in these Points, and resolve me if all Maids are not in point of Conversation to be treated by all Bachelors as their Mistresses ? if not fo, are they not to be used as gently as their Sisters? Is it fufferable, that the Fop of whom I complain should fay, as he would rather have fuch-a-one without a Groat; than me with the Indies? What Right has any . Man to make Suppositions of Things not in his Power, ' and then declare his Will to the dislike of one that has never offended him? I assure you these are Things worthy your Confideration, and I hope we shall have your Thoughts upon them. I am, tho'a Woman justly offended, ready to forgive all this, because I have no Remedy but leaving very agreeable Company fooner than I defire. This also is an hainous Aggravation of his Offence, that he is inflicting Banishment upon me. Your printing this Letter may perhaps be an Ad-monition to reform him: As foon as it appears I will write my Name at the end of it, and lay it in his way; the making which just Reprimand, I hope you will put in the Power of,

SIR.

T

Your conflant Reader, and bumble Servant.



No 509 Tuesday, October 14.

Hominis frugi & temperantis functus officium. Ter. Heaut. Act. 3. Sc. 3.

Discharging the Part of a good Occonomist.

THE useful Knowledge in the following Letter shall have a Place in my Paper, tho' there is nothing in it which immediately regards the Polite or the Learned World; I say immediately, for upon Reslexion every Man will find there is a remote Influence

Influence upon his own Affairs, in the Prosperity or Decay in the trading Part of Mankind. My present Correspondent, I believe, was never in Print before; but what he fays well deferves a general Attention, tho' delivered in his own homely Maxims, and a kind of Proverbial Simplicity; which fort of Learning has rais'd more Estates than ever were, or will be, from attention to Virgil, Horace, Tully, Seneca, Plutarch, or any of the rest, whom, I dare say, this worthy Citizen would hold to be indeed ingenious, but unprofitable Writers. But to the Letter.

Mr. WILLIAM SPECTATOR,

ever offended from I affine you then see Things

SIR, Broadstreet, October 10, 1212. I ACCUSE you of many Discourses on the Sub-ject of Money, which you have heretofore promised the Public, but have not discharg'd yourself thereof. But, forasmuch as you seemed to depend upon Advice from others what to do in that Point, have fat down to write you the needful upon that Subject. But, before I enter thereupon, I shall take this Opportunity to observe to you, that the thriving frugal Man shews it in every Part of his Expence, Dress, Servants, and House; and I must, in the first Place, complain to you, as SPECTATOR, that in these Particulars there is at this time, throughout the City of London, a lamentable Change from that Simplicity of Manners, which is the true Source of Wealth and Prosperity. I just now said, the Man of Thrist shews Regularity in every Thing; but you may, perhaps, laugh that I take notice of such a Particular as I am going to do, for an Instance that this City is declining, if their ancient Occording is not restor'd. The thing which gives me this Prospect, and so much Offence, is the Neglect of the Royal-Exchange, I mean the Edifice so called, and the Walks appertaining thereunto. The Royal-Exchange is a Fabric that well deserves to be so called, as well to express that our Monarchs highest Glory and Advantage confists in being the Patrons of Trade, as that it is commodious for Business, and an Instance of the Grandeur both of Prince and People. But alas! at present it hardly feems to be fet apart for any fuch Use or Purof pofe. Instead of the Assembly of honourable Merchants, substantial Tradesmen, and knowing Masters of Ships; the Mumpers, the Halt, the Blind, and the Lame; your Venders of Trash, Apples, Plumbs; your * Raggamuffins, Rakeshames, and Wenches, have justled the greater Number of the former out of that Place. Thus it is, especially on the Evening Change: fo that what with the Din of Squallings, Oaths, and Cries of Beggars, Men of the greatest Consequence in our City absent themselves from the Place. This Particular. by the way, is of equal Confequence; for if the 4 Change be no Place for Men of the highest Credit to · frequent, it will not be a Disgrace to those of less Abi-· lities to absent. I remember the time when rascally · Company were kept out, and the unlucky Boys with ' Toys and Balls were whipped away by a Beadle. I have feen this done indeed of late, but then it has been only to chase the Lads from Chuck, that the Beadle might feize their Copper.

Trade is carry'd on by old Women within the Walks, which makes the Place impassable by reason of Shells and Trash. The Benches around are so silthy, that no one can sit down, yet the Beadles and Officers have the Impudence at Christmas to ask for their Box, though they deserve the Strapado. I do not think it impertinent to have mentioned this, because it speaks a Neglect in the Domestic Care of the City, and the Domestic is the truest Picture of a Man every where else.

BUT I defigned to speak on the Business of Money and Advancement of Gain. The Man proper for
this, speaking in the general, is of a sedate, plain,
good Understanding, not apt to go out of his way, but
so behaving himself at Home, that Business may
come to him. Sir William Turner, that valuable
Citizen, has lest behind him a most excellent Rule,
and couched it in very sew Words, suited to the
meanest Capacity. He would say, Keep your Shop, and
your Shop will keep you. It must be confessed, that if

a Man of a great Genius could add Steadnine's to his Vivacities, or substitute slower Men of Ridelity to transact the methodical Part of his Affairs, such a one would outstrip the rest of the World: But Business and Trade is not to be managed by the same Heads which write Poetry, and make Plans for the Conduct of Life in general. So the we are at this Day beholden to the late witty and inventive Duke of Buckingham for the whole Trade and Manusacture of Glass, yet I suppose there is no one will aver, that, were his Grace yet living, they would not rather deal with my diligent Friend and Neighbour, Mr. Gumley, for any Goods to be prepar'd and deliver'd on such a Day, than he would with that illustrious Mechanic abovementioned.

NO, no, Mr. SPECTATOR, your Wits must not pretend to be rich; and it is possible the Reason may be, in some measure, because you despise, or at least you do not value it enough to let it take up your chief Attention; which the Trader must do, or lose his Credit, which is to him what Honour, Reputation.

Fame, or Glory is to other fort of Men.

I shall not speak to the point of Cash itself, 'till I see how you approve of these my Maxims in general: But, I think, a Speculation upon Many a Little makes a Mickle, A Peny sav'd is a Peny got, Peny wife and Pound foolish, It is Need that makes the old Wife trot, would be very useful to the World, and if you treated them with knowledge would be useful to yourself, for it would make demands for your Paper among those who have no Notion of it at present. But of these Matters more hereafter. If you did this, as you excel many Writers of the present Age for Politeness, so you would outgo the Author of the true Strops of Razors for Use.

I shall conclude this Discourse with an Explanation of a Proverb, which by ver ar Error is taken and used when a Man is reduc'd the Extremity, whereas the Propriety of the Maxim is to use it when you would fay, there is Plenty, but you must make such a Choice, as not to hurt another who is to come after you.

Mr. TOBIAS HOBSON, from whom we have the Expression, was a very honourable Man, for I shall ever call the Man so who gets an Estate honestly. Mr. Tobias Hobson was a Carnier, and being a Man of great Abilities and Invention, and one that faw where there might good Profit arise, though the duller Men overlook'd it; this ingenious Man was the first in this Island who let out Hackney-Horses. He lived in Cambridge, and observing that the Scholars rid hard, his Manner was to keep a large Stable of Horses, with Boots, Bridles, and Whips to furnish the Gentlemen at once, without going from College to College to borrow, as they have done fince the Death of this worthy Man: I fay, Mr. Hobson kept a Stable of forty good Cattle, always ready and fit for travelling; but when a ' Man came for a Horse, he was led into the Stable. where there was great Choice, but he obliged him to take the Horse which stood next to the Stable-Door; so * that every Customer was alike well-ferv'd according to his Chance, and every Horse ridden with the same Inflice: From whence it became a Proverb, when what ought to be your Election was forc'd upon you. to say, Hobson's Choice. This memorable Man stands drawn in Preseo at an Inn (which he used) in Bishopsgate-Street, with an hundred Pound Bag under his Arm, with this Inscription upon the faid Bag;

. The fruitful Mother of a hundred more.

WHATEVER Tradesman will try the Experiment, and begin the Day after you publish this my Discourse to treat his Customers all alike, and all reasonably and honestly, I will insure him the same Success.

I am, S.I.R.

tiselift bus short its for roll

and total such as

Your louing Friend,

Hezekiah Thrift.

KUNG SERBERGARE CONSTR

Nº 510 Wednesday, October 15.

Neque præterquam quas ipse amor melestias Habet addas; & illas, quas babet, recte feras, Ter. Eun. Act. 1. Sc. 1.

If you are wife, neither add to the Troubles, which attend the Passion of Love, and bear patiently those which are inseparable from it.

WAS the other Day driving in a Hack thro' Gerrard-freet, when my Eye was immediately catch'd with the prettieft Object imaginable, the Face of a fair Girl, between Thirteen and Fourteen, fix'd at the Chin to a painted Sash and made part of the Land-// skip. It seemed admirably done, and upon throwing myself eagerly out of the Coach to look at it, it laugh'd and slung from the Window. This amiable Figure. dwelt upon me; and I was confidering the Vanity of the Girl, and her pleasant Coquetry in acting a Picture till she was taken notice of, and raising the Admiration of the Beholders. This little Circumstance made me run into Reflexion upon the Force of Beauty, and the wonderful Influence the Female Sex has upon the other part of the Species. Our Hearts are seized with their Inchantments, and there are few of us, but, brutal Men, who by that hardness lose the chief Pleafure in them, can refift their Infinuation, tho' never fo much against our own Interests and Opinion. It is common with Women to destroy the good Effects a Man's following his own Way and Inclination might have upon his Honour and Fortune, by interposing their Power over him in matters wherein they cannot influence him, but to his Lofs and Disparagement. I do not know therefore a Talk so difficult in human Life, as to be proof against the Importunities of a Woman a Man loves. There is certainly no Armour against Tears, sullen Looks, or at

best constrained Familiarities, in her whom you usually meet with Transport and Alacrity. Sir Walter Raleigh was quoted in a Letter (of a very ingenious Correspondent of mine) on this Subject. That Author, who had lived in Courts, Camps, travelled through many Countries, and seen many Meneunder several Climates, and of as various Complexions, speaks of our Impotence to resist the Wiles of Women in very severe Terms. His Words are as follow:

WHAT Means did the Devil find out, or what Infiruments did his own Subtlety present him, as fittest and aptest to work his Mischief by? Even the unquiet Vanity of the Woman; fo as by Adam's bearkning to the Voice of his Wife, contrary to the express Commandment of the living God, Mankind by that ber Incantation became the subject of Labour, Sorrow, and Death; the Woman being given to Man for a Comforter and Companion, but not for a Counfellor. It is also to be notedby whom the Woman was tempted; even by the most ugly and unworthy of all Beasts, into whom the Devil entered and persuaded. Secondly, What was the Motive of ber Disobedience? Even a Desire to know what was most unsitting her Knowledge; an Affection which has ever fince remained in all the Posterity of her Sex. Thirdly, What was it shat moved the Man to yield to ber Persuasions; even the same Cause which bath moved all Men fince to the like Confent, namely an Unwillingness to grieve her or make her sad, lest she should pine. and be overcome with Sorrow. But if Adam in the flate of Perfection, and Solomon the Son of David, God's chosen Servant, and himself a Man endued with the greatest Wisdom, did both of them disobey their Creator by the Perfuation and for the Love they bare to a Woman, it is not so wonderful as lamentable, that other Men in succeeding Ages have been allured to so many inconvenient and wicked Practices by the Persuasion of their Wives, or other beloved Darlings, who cover over and shadow many malicious Purposes with a counterfeit Passion of dissimulate Sorrow and Unquietness.

THE Motions of the Minds of Lovers are no where fo well described, as in the Works of skilful Writers for Vol. VII. the Stage. The Scene between Fukvia and Carius, in the fecond Act of Johnson's Catiline, is an excellent Picture of the Power of a Lady over her Galant. The Wench plays with his Affections; and as a Man of all places in the World wishes to make a good Figure with his Mistress, upon her upbraiding him with want of Spirit, he alludes to Enterprises which he cannot reveal but with the hazard of his Life. When he is worked thus far, with a little Flattery of her Opinion of his Galantry, and Defire to know more of it out of her overslowing Fondness to him, he brags to her till his Life is in her disposal.

WHEN a Man is thus liable to be vanquished by the Charms of her he loves, the fafest way is to determine what is proper to be done, but to avoid all Exposulation with her before he executes what he has resolved. Women are ever too hard for us upon a Treaty, and one must confider how fenfeless a thing it is to argue with one whose Looks and Gestures are more prevalent with you, than your Reason and Arguments can be with her. It is a most miserable Slavery to submit to what you disapprove, and give up a Truth for no other Reason, but that you had not Fortitude to support you in afferting it. A Man has enough to do to conquer his own unreasonable Wishes and Defires; but he does that in vain, if he has those of another to gratify. Let his Pride be in his Wife and Family, let him give them all the Conveniencies of Life in fuch a manner as if he were proud of them; but let it be his own innocent Pride, and not their exorbitant Desires, which are indulged by him. In this case all the little Arts imaginable are used to soften a Man's Heart, and raise his Passion above his Understanding . But in all Concesfions of this kind, a Man should consider whether the Present he makes flows from his own Love, or the Importunity of his Beloved: If from the latter, he is her Slave; if from the former, her Friend. We laugh it off. and do not weigh this Subjection to Women with that Seriousness which so important a Circumstance deserves. Why was Courage given to Man, if his Wife's Fears are to frustrate it? When this is once indulged, you are no longer her Guardian and Protector, as you were defigned by Nature, but in compliance to her Weaknefes, you have disabled yourself from avoiding the Missortunes into which they will lead you both, and you are to see the Hour in which you are to be reproached by herself for that very Complaisance to her. It is indeed the most dissiduant Mastery over ourselves we can possibly attain, to resist the Grief of her who charms us; but let the Heart ake, be the Anguish never so quick and painful, it is what must be suffered and passed through, if you think to live like a Gentleman, or be conscious to yourself that you are a Man of Honesty. The old Argument, that You do not love me if you deny me this, which first was used to obtain a Trisse, by habitual Success will oblige the unhappy Man who gives way to it, to resign the Cause even of his Country and his Honour.



Nº 511 Thursday, October 16.

Quis non invenit turba quod amaret in illa?
Ovid. Ars Am. l. 1. v. 175.

In fuch a Croud, a Mistress to his Mind?

Dear SPEC,

INDING that my last Letter took, I do intend to continue my epistolary Correspondence with thee, on those dear confounded Creatures, Women. Thou knowest, all the little Learning I am master of is upon that Subject; I never looked in a Book, but for their fakes. I have lately met with two pure Stories for a Spectator, which I am fure will please mightily, if they pass through thy Hands. The first of them I found by chance in an English Book called Herodotus, that lay in my Friend Dapperwit's Window, as I visited him one Morning. It luckily opened in the place where I met with the following Account. He tells us that it was the manner among the Persians to have several Fairs in the Kingdom, at which all the young unmarried Women were annually exposed to fale. The Men who wanted Wives came hither to provide themselves: Every Wo-G 2

the

man was given to the highest Bidder, and the Mon which the fetched laid ande for the public Use, to I employed as thou shalt hear by and by. By this mean the richest People had the Choice of the Market, and culled out all the most extraordinary Beauties. As soon as the Fair was thus picked, the Refuse was to be diffributed among the Poor, and among those who could not go to the Price of a Beauty. Several of these married the Agreeables, without paying a Farthing for them, unless somebody chanced to think it worth his while to bid for them, in which Case the best Bidder was always the Purchaser. But now you must know, SPEC, it happened in Persia as it does in our own · Country, that there was as many ugly Women, as Beauties or Agreeables; fo that by confequence, after the Magistrates had put off a great many, there were still a great many that fluck upon their hands. In order therefore to clear the Market, the Money which the Beauties had fold for, was disposed of among the Ugly, fo that a poor Man, who could not afford to have a Beauty for his Wife, was forced to take up with a · Fortune; the greatest Portion being always given to the most deformed. To this the Author adds, that every opoor Man was forced to live kindly with his Wife, or in case he repented of his Bargain, to return her Portion with her to the next public Sale.

fion is, to establish such an imaginary Fair in Great Britain: Thou couldst make it very pleasant, by matching Women of Quality with Coblers and Carmen, or describing Titles and Garters leading off in great Ceremony Shop keepers and Farmers Daughters. Tho' to tell thee the truth, I am confoundedly asraid that as the love of Money prevails in our Island more than it did in Persia, we should find that some of our greatest Men would choose out the Portions, and rival one another for the richest piece of Desormity; and that on the contrary, the Tosts and Belles would be bought up by extravagant Heirs, Gamesters and Spendthirists, Thou couldst make very pretty Research Politics, who took

care, by fuch Marriages, to beautify the upper part of

the Species, and to make the greatest Persons in the Government the most graceful. But this I shall leave

to thy judicious Pen.

I have another Story to tell thee, which I likewife met with in a Book. It feems the General of the Tartars, after having laid flege to a strong Town in China, and taken it by Storm, would fet to Sale all the Women that were found in it. Accordingly, he put each of them into a Sack, and after having thoroughly confidered the Value of the Woman who was inclosed, marked the Price that was demanded for her upon the Sack. There were a great Confluence of Chapmen, that reforted from every part, with a Defign to purchase, which they were to do unfight unfeen. The Book mentions a Merchant in particular, who observing one of the Sacks to be marked pretty high, bargained for it, and carried is off with him to his House. As he was refting with it upon a half-way Bridge, he was refolved to take a Survey of his Purchase: Upon opening the Sack, a little old Woman popped her Head out of it; at which the Adventurer was in so great a Rage, that he was going to shoot her out into the River. The old Lady, howhe learned that she was Sister to a great Mandarin, who would infallibly make the Fortune of his Brotherin-law as foon as he should know to whose Lot she fell. "Upon which the Merchant again tied her up in his · Sa.k, and carried her to his House, where she proved an excellent Wife, and procured him all the Riches from her Brother that she had promised him.

I fancy, if I was disposed to dream a second time, I could make a tolerable Vision upon this Plan. I would suppose all the unmarried Women in Lendon and Westminster brought to Market in Sacks with their respective Price on each Sack. The first Sack that is sold is marked with five thousand Pound: Upon the opening of it, I find it filled with an admirable Housewise, of an agreeable Countenance: The Purchaser, upon hearing her good Qualities, pays down her Price very chearfully. The second I would open, should be

very chearfully. The second I would open, should be a five hundred Pound Sack: The Lady in it, to our surprise, has the Face and Person of a Tost: As we are

9.

wondering how the came to be fet at fo low a Price, we hear that she would have been valued at ten thousand Pound, but that the Public had made those Abatements for her being a Scold. I would afterwards find fome beautiful, modest, and discreet Woman, that fhould be the top of the Market; and perhaps discover half a dozen Romps tied up together in the same Sack, at one hundred Pound an Head. The Prude and the ' Coquette should be valued at the same Price, tho' the first ' should go off the better of the two. I fancy thou wouldst ' like fuch a Vision, had I time to finish it; because to ' talk in thy own way, there is a Moral in it. Whatever ' thou may it think of it, pry'thee do not make any of thy queer Apologies for this Letter, as thou didft for my last. The Women love a gay lively Fellow, and ' are never angry at the Ralleries of one who is their known Admirer. I am always bitter upon them, but well with them. Thine,

HONEYCOME.

ROMO WELLENGER BURGER

Nº 512 Friday, October 17.

Lectorem delectando, pariterque monendo.

Hor. Ars Poet. v. 344

Mixing together Profit and Delight.

THERE is nothing which we receive with so much reluctance as Advice. We look upon the Man who gives it us as offering an Affront to our Understanding, and treating us like Children or Idiots. We consider the Instruction as an implicit Censure, and the Zeal which any one shews for our Good on such an Occasion as a piece of Presumption or Impertinence. The Truth of it is, the Person who pretends to advise, does, in that particular, exercise a Superiority over us, and can have no other Reason for it, but that in comparing us with himself, he thinks us desective either in our Conduct or our Understanding. For these Reasons, there is nothing so disficult

ficult as the Art of making Advice agreeable; and indeed all the Writers, both Ancient and Modern, have diffinguished themselves among one another, according to the Persection at which they have arrived in this Art. How many Devices have been made use of, to render this bitter Potion palatable? Some convey their Instructions to us in the best chosen Words, others in the most harmonious Numbers, some in Points of Wit, and others in short Proverbs.

BUT among all the different ways of giving Counsel, I think the finest, and that which pleases the most universally, is Fable, in whatsoever shape it appears. If we consider this way of instructing or giving Advice, it excels all others, because it is the least shocking, and the least subject to those Exceptions which I have before

mentioned.

THIS will appear to us, if we reflect in the first place, that upon the reading of a Fable we are made to believe we advise ourselves. We peruse the Author for the sake of the Story, and consider the Precepts rather as our own Conclusions than his Instructions. The Moral infanuates itself imperceptibly, we are taught by surprise, and become wifer and better unawares. In short, by this method a Man is so far over reached as to think he is directing himself, while he is following the Dictates of another, and consequently is not sensible of that which is the most

unpleasing Circumstance in Advice.

IN the next place, if we look into human Nature, we shall find that the Mind is never so much pleased, as when she exerts herself in any Action that gives her an Idea of her own Perfections and Abilities. This natural Pride and Ambition of the Soul is very much gratified in the reading of a Fable: for in Writings of this kind, the Reader comes in for half of the Performance; every thing appears to him like a Discovery of his own; he is busied all the while in applying Characters and Circumstances, and is in this respect both a Reader and a Composer. It is no wonder therefore that on fuch Occasions, when the Mind is thus pleased with itself, and amused with its own Discoveries, that it is highly delighted with the Writing which is the occasion of it. For this reason the Absalom and Achitophel was one of the most popular Poems that ever appeared in G 4 English.

English. The Poetry is indeed very fine, but had it been much finer, it would not have so much pleased, without a Plan which gave the Reader an Opportunity of exerting

his own Talents.

THIS oblique manner of giving Advice is so inossentative, that if we look into ancient Histories, we find the wise Men of old very often chose to give Counsel to their Kings in Fables. To omit many which will occur to every one's Memory, there is a pretty Instance of this nature in a Turkish Tale, which I do not like the worse for that little Oriental Extravagance which is mixed with it.

WE are told that the Sultan Mahmond, by his perpetual Wars abroad, and his Tyranny at home, had filled his Dominions with Ruin and Defolation, and half unpeopled the Persian Empire. The Visier to this great Sultan (whether an Humourist or an Enthusiast, we are not informed) pretended to have learned of a certain Dervise to understand the Language of Birds, so that there was not a Bird that could open his Mouth, but the Visier knew what it was he faid. As he was one Evening with the Emperor, in their return from Hunting, they faw a couple of Owls upon a Tree that grew near an old Wall out of an heap of Rubbish. I would fain know, fays the Sultan, what those two Owls are saying to one another listen to their Discourse and give me an account of it. The Visier approached the Tree, pretending to be very atsentive to the two Owls. Upon his return to the Sultan. Sir, fays he, I have heard part of their Conversation, but dare not tell you what it is. The Sultan would not be fatisfied with fuch an Answer, but forced him to repeat word for word every thing the Owls had faid. You must know then, said the Visier, that one of these Owls bas a Son, and the other a Daughter, between whom they are now upon a Treaty of Marriage. The Father of the Son faid to the Father of the Daughter, in my hearing, Brother, I consent to this Marriage, provided you will settle upon your Daughter fifty ruin'd Villages for her Portion. To which the Father of the Daughter replied, Instead of fifty I will give her five hundred, if you please. God grant a long Life to Sultan Mahmoud; whilft he reigns over us, we shall never want run'd Villages. 9-11-20 314-07 4217

THE Story fays, the Sultan was so touched with the Pable, that he rebuilt the Towns and Villages which had been destroyed, and from that time forward consulted the

Good of his People. And so to walk on well

TO fill up my Paper, I shall add a most ridiculous piece of natural Magic, which was taught by no less a Philosopher than Democritus, namely, that if the Blood of certain Birds, which he mentioned, were mixed together, it would produce a Serpent of such a wonderful Virtue, that whoever did eat it should be skilled in the Language of Birds, and understand every thing they said to one another. Whether the Dervise abovementioned might not have eaten such a Serpent, I shall leave to the Determinations of the Learned.

THE COMES CONTROLLS

Nº 513 Saturday, October 18.

Jam propiere Dei _____ Virg. Æn. 6. v. 50.

When all the God came rushing on her Soul.

DRYDEN.

HE following Letter comes to me from that excellent Man in holy Orders, whom I have mentioned more than once as one of that Society who affifts me in my Speculations. It is a Thought in Sickness, and of a very serious Nature, for which reason I give it a place in the Paper of this Day.

SIR.

HE Indisposition which has long hung upon me, is at last grown to such a head, that it must quickly make an end of me, or of itself. You may imagine, that whilst I am in this bad state of Health, there are none of your Works which I read with greater Pleasure than your Saturday's Papers. I should be very glad if I could furnish you with any Hints for that Day's Entertainment. Were I able to dress up

feveral Thoughts of a serious nature, which have made great Impressions on my Mind during a long Fit of Sickness, they might not be an improper Entertain-

ment for that Occasion.

AMONG all the Reflexions which usually rife in the Mind of a fick Man, who has Time and Inclination to confider his approaching End, there is none more natural than that of his going to appear naked and unbodied before Him who made him. When a Man confiders, that as foon as the vital Union is diffolved, he · shall see the Supreme Being, whom he now contemplates at a distance, and only in his Works; or to Ofpeak more philosophically, when by some Faculty in the Soul he shall apprehend the Divine Being, and be " more sensible of his Presence, than we are now of the ' Presence of any Object which the Eye beholds, a Man must be lost in Carelesness and Stupidity, who is not alarmed at such a Thought. Dr. Sherlock, in his ex-" cellent Treatife upon Death, has represented, in very frong and lively Colours, the State of the Soul in its ' first Separation from the Body, with regard to that invisible World which every where furrounds us, tho we are not able to discover it through this groffer World of Matter, which is accommodated to our Senses ' in this Life. His Words are as follow.

THAT Death, which is our leaving this World, is nothing else but our putting off these Bodies, teaches us, that it is only our Union to these Bodies, which intercepts the Sight of the other World: The other World is not at such a distance from us, as we may ' imagine; The Throne of God indeed is at a great removie from this Earth, above the third Heavens. where he difplays his Glory to those bleffed Spirits which incompass his Throne; but as soon as we step out of these Bodies, we step into the other World, which is not fo properly another World, (for there is the same Heawen and Earth fill) as a new flate of Life. To live in these Bodies is to live in this World; to live out of them is to remove into the next: For while our Souls are confined to these Bodies, and can look only thro' 'these material Casements, nothing but what is material

rial can affect us; nay, nothing but what is so gross, that it can reflect Light, and convey the Shapes and Colours of Things with it to the Eye: So that though within this visible World, there be a more glorious Scene of things than what appears to us, we perceive nothing at all of it; for this Veil of Flesh parts the wishble and invisible World: But when we put off these Bodies, there are new and surprising Wonders tresent themselves to any Vicence present themselves to our Views; when these material Spectacles are taken off, the Soul with its own naked Eyes, sees what was invisible before: And then we are in the other World, when we can see it, and converse with it: Thus St. Paul tells us, That when we are at home in the Body, we are absent from the Lord: but when we are absent from the Body, we are present with the Lord, 2 Cor. v. 6, 8. And metbinks this is enough to cure us of our Fondness for these Bodies, unless we think it more desirable to be confined to a Prison, and to look through a Grate all our Lives. which gives us but a very narrow prospect, and that none of the best neither, than to be set at liberty to view all the Glories of the World. What would we give now for the least Glimpse of that invisible World. which the first step we take out of these Bodies will prefent us with? There are such things as Eye hath not feen, nor Ear heard, neither hath it entered into the Heart of Man to conceive: Death opens our Eyes, en! larges our Prospect, presents us with a new and mor. glorious World, which we can never fee while we are but up in Flesh; which should make us as willing to part with this Veil, as to take the Film off of our Eyes, which binders our Sight.

AS a thinking Man cannot but be very much affected with the Idea of his appearing in the presence of that being whom none can see and live; he must be much more affected when he considers that this Being which he appears before, will examine all the Actions of his past Life, and reward or punish him accordingly. I must confess that I think there is no Scheme of Religion, besides that of Christianity, which can possibly support the most virtuous Person under

under this Thought. Let a Man's Innocence be what it will, let his Virtues rife to the highest pitch of perfection attainable in this Life, there will be still in him so many secret Sins, so many human Frailties, so many Offences of Ignorance, Passion and Prejudice, so many unguarded Words and Thoughts, and in short, so many Defects in his best Actions, that, without the Advantages of such an Expission and Atonement as Christianity has revealed to us, it is impossible that he should be cleared before his Sovereryn Judge, or that he should be able to stand in bis sight. Our Holy Religion suggests to us the only means whereby our Guilt may be taken away, and our imperfect Obedience accepted.

'IT is this Series of Thought that I have endenvoured to express in the following Hymn, which I

have composed during this my Sickness.

Till and the sense places

W HEN rising from the Bed of Death,
O'crwbelm'd with Guilt and Fear,
I see my Muker, Face to Face,
O how shall I appear!

m.

If yet, while Pardon may be found,
And Mercy may be fought,
My Heart with inward Horror shrinks,
And trembles at the Thought;

to the the state of

When thou, O Lord, shall stand disclos'd
In Majesty severe,
And sit in Judgment on my Soul,
O bow shall I appear!

IV

But thou hast told the troubled Mind,

Who does her Sins lament,

The timely Tribute of her Tears

Shall endless Woe prevent.

Then fee the Sorrow of my Heart, And bear my Saviour's dying Grones, To give those Serrows Weight. The party of the same of the same

For never fall my Soul despair Condian will when Her Pardon to procure, Who knows thy only Son bas dy'd To make ber Pardon fure.

Daniel de vie daid Mei; THERE is a noble Hymn in French, which Mon-fieur Beyle has celebrated for a very fine one, and which the famous Author of the Art of Speaking calls an Admirable one, that turns upon a Thought of the fame Nature. If I could have done it Justice in English, I would have fent it you translated; it was written by Monfieur Des Barredux, who had been one of the greatest Wits and Libertines in France, but in his last Years was as remarkable a Penitent. brieff is a tream for the moral of larger of ten analytics will

RAND Dieu, tes jugemens sont remplie d'equités.

Toujours tu prens plaisir à nous être propies. Mais j'ai tant fait de mal, que jamais ta bonté Ne me pardonnera, fans choquen ta Julice. Oui, mon Dieu, la grandeur de mon impieté Ne laisse à ton pouvoir que le choix du suplice: Ton interest s'oppose à ma selicité; Bt ta clemence meine attend que je perisse. Contente ton defir, pais qu'il t'eft glorieux ; Offense toy des pleurs qui toulent de mes yeux; Tonne, frappe, il est tems, rens moi guerre pour guerre T' adore en periffant la raison qui t' aigrit. Mais dessus quel endroit tombera ton tonnerre, Qui ne foit tout convert du fang de Jesus Cuntit in the following the state of t

IF these thoughts may be serviceable to you. Lie-* fire you would place them in a proper Light, and an ever with great Sincerity,

Nº 514 Monday, October 20.

Me Parnassi deserta per ardua dulcis Raptat Amor; juvat ire jugis quà nulla priorum Castaliam molli divertitur orbita clive.

Virg. Georg. 3. v. 201.

But the commanding Mufe my Chariot guides, Which o'er the dubious Cliff securely rides: And pleas'd I am no beaten Road to take, But first the way to new Discouries make.

-at is eles nowasy in the old to nedge A a DR Y DEN. om Mr. SRECTATION, toque direct desits fore siene CAME Home a little later than usual the other Night, and not finding myfelf inclined to Sleep, I took up Virgil to divert me 'till I should be more difposed to rest. He is the Author whom I always choose on such Occasions, no one writing in so divine, so harmonious, nor so equal a Strain, which leaves the Mind composed, and fortned into an agreeable Melancholy the Temper, in which, of all others, I choose to close the Day. The Passages I turned to were those beautiful Raptures in his Georgics, where he professes himself intirely given up to the Muses, and smit with the Love of · Poetry; passionately wishing to be transported to the cool Shades and Retirements of the Mountain Hamus. I clos'd the Book and went to Bed. What I had just before been reading made fo ftrong an Impression on my " Mind, that Fancy feem'd almost to fulfil to me the Wish of Kirgth, in prefenting to me the following Vision. · METHOUGHT I was on a sudden plac'd in the

Plains of Baotia, where at the end of the Horizon I faw the Mountain Parnassus rising before me. The Prospect was of fo large an Extent, that I had long wander'd about to find a Path which should directly lead me to it, had I not feen at some distance a Grove of Trees, which in a · Plain that had nothing elfe remarkable enough in it to fix my Sight immediately determined me to go thither. When I arrived at it, I found it parted out into a great Number

Number of Walks and Alleys, which often widehed into beautiful Openings, as Circles or Ovals, fer round with Yews and Cypresses, with Niches, Grottoes, and Caves placed on the Sides, encompassed with Ivy. There was no Sound to be heard in the whole Place, but only that of a gentle Breeze passing over the Leaves of the Forest, every thing beside was buried in a profound Silence. I was captivated with the Beauty and Retirement of the Place, and never fo much, before that Hour, was pleafed with the Enjoyment of myfelf. I indulged the Humour, and fuffered myfelf to wander without Choice or Delign. At length, at the end of a Range of Trees; I law three Figures feated on a Bank of Moss, with a filent Brook creeping at their Peet." Lador'd them as the tutelar Divinities of the Place, and Hood still to take a particular View of each of them. The Middlemoft whose Name was Solitude, fat with her Arms across each other, and feem'd rather pensive and wholly taken up with her own Thoughts, than any ways grieved of displeased. The only Companions which the admitted into that Retirement, was the Goddels Silence, who sat on her right Hand with her Finger on her Wouth, and on her left Contemplation, with her Eyes fixed manufact Heavens. Before her lay a celettial Globe, with several Schemes of Mathematical Theorems. She prevented my Speech with the greatest Affability in the World Fear not, faid she, I know your Request before you speak it: you would be led to the Mountain of the Muses on the only way to it lies thro this Place, and no one is fo often employ'd in conducting Persons thither as myself. When the had thus spoken, the role from her Seat, and I immediately placed myfelf under her Direction ; but whilft I paffed thro' the Grove, I could not help inquiring of her who were the Persons admitted into that fweet Retirement. Surely, faid I, there can nothing enter here but Virtue and virtuous Thoughts: The whole Wood feem'd defign'd for the Reception and Reward of fuch Persons as have spent their Lives, according to the Dictates of their Conscience and the Commands of the Gods. You imagine right, faid the ; affure yourfelf this Place was at first defign'd for no other; Such it continued to be in the Reign of Saturn, when none enter'd · here

here but holy Priefts. Deliverers of their Country from Opposition and Tyranny, who repos'd themselves here after their Labours, and those whom the Study and Love of Wisdom, had fitted for divine Conversation. But now it is become no less dangerous than it was before of Wildom had fitted for divine Convertation. But now it is become no lets dangerous than it was before definable: Vice has learned to so mimic Virtue, that it often creeps in hither under its Difguile. See there I often creeps in hither under its Difguile. See there I just before you, Reverse stalking by, habited in the Robe of Honor. Observe not far from him Ambition standing alone; if you ask him his Name, he will tell you it is Emulation or Glory, But the most frequent Intended where have in Logs, who furceeds now the Deity to whom in batter Days this Grove was intirely devoted, Virtues have, with Hymen, and the Graces attending him, once reigh'd in this happy Plate; a whole Train of Virtues waited on him, and no dishonourable Thought duritues waited on him, and no dishonourable Thought durft profume for Admittance: But now! how is the whole Profued changed? and how feldom tenewed by fome few who dare despite fordid Wealth, and imagine themselves fit Companions for so charming a Divinity?

THE Goddes had no soonet said thus, but we were arrived at the utmost Boundames of the Wood, which lay s contiguous to a Plain that ended at the Foot of the Mountain. Here I kapt close to my Guide, being folicited by feveral Phantoms, who affured me they would shew me a nearer Way to the Mountain of the Mules. the rest Vanity was extremely importunate, having des luded infinite Numbers, whom I faw wandring at the Foot of the Hill. I turned away from this despicable · Troop with Difdain, and addraffing myfelf to my Guide, told her, that as I had some Hopes I should be able to reach up part of the Afcent, to I despaired of having · Strength enough to attain the Plain on the Top. But being informed by her that it was impossible to fland upon the Sides, and that if I did not proceed onwards, I should irrecoverably fall down to the lowest Verge, I refolved to hazard any Labour and Hardship in the Attempt: So great a Defire had I of enjoying the Satisfaction I hoped to meet with at the end of my Enterprise! THERE were two Paths, which led up by different ways to the Summit of the Mountain; the one was guarded by the Genius which prefides over the Moment of our Births. He had it in charge to examine the feveral Pretentions of those who desired to make that way, but to admit notic excepting those only on whom Missionene had look'd with a propitious Eye at the Hour of their Nativity. The other Way was guarded by Difference, to whom many of those Persons apply'd who had met with a Denial the other Way; but he was so tedious in granting their Request, and indeed after Admittance the Way was to very introduce and laborious, thus many the Way was to very intricate and laborious, that many after they had made some Progress, chose rather to return back than proceed, and very few perished to long as to arrive at the End they proposed. Belides their two Paths, which at length feverally led to the Top of the Mountain, there was a third made up of these two, which a little after the Entrance joined in one. This carried those happy Few, whose good Fortune it was to find it, directly to the Throne of Apollo. I don't know whether I should even now have had the Resolution to have demanded Entrance at either of their Doors, had I not feen a Peafant like Man (followed by a numerous and lovely Train of Youths of both Sexes) infilt upon Entrance for all whom he ted up.
He put me in mind of the Country Clean who is
painted in the Map for leading Prince Bugene over the Mps. He had a Bundle of Papers in his Hand, and producing feveral, which, he laid, were given to him by Hands which he knew Apollo would allow as Palles; among which, methought, I faw fome of my own writing: The whole Affembly was admitted, and gave, by their Presence, a new Beauty and Pleasure to these happy Mansions. I found the Man did not pretend to enter himself, but served as a kind of Forester in the Lawns to direct Passengers, who by their own Merit, or Instructions he procured for them, had Virtue enough to travel that Way. I looked very attentively upon this kind homely Benefactor, and forgive me, Mr. Sp & C-TATOR, if I own to you I took him for yourfelf. We were no fooner entred, but we were sprinkled three times with Water of the Fountain of Aganippe, which had Power to deliver us from all Harms, but only Envy, which reacheth even to the End of our Journey. We had not proceeded far in the middle Path ' when when we arrived at the Summit of the Hill, where there immediately appeared to us two Figures, which extremely engaged my Attention: the one was a young Nymph in the Prime of her Youth and Beauty; the. had Wings on her Shoulders and Fret, and was able to transport herfelf to the most distant Regions in the 'afmallest Space of Time. She was continually varying oher Dress, sometimes into the most natural and becoming Habits in the World, and at others into the most wild and freakish Garb that can be imagined. "There flood by hen a Man full-aged,, and of great Gravity, who corrected her Inconfiftencies, by shewing them in this Mirrour, and still slung her affected and unbecoming Ornaments down the Mountain, which tells in the Plain below, and were gathered up and wore, with great Satisfaction by those that inhabited it. The Name of the Nymph was Fancy, the Daughter of Liberty, the most beautiful of all the Mountain-Nymphs. The other was Judgment, the Offspring of Time, and the only Child he acknowledged to be his. A Youth, who fat upon a Throne just between them, was their genuine Offspring; his Name was Wit, and his Seat was composed of the Works of the most celebrated Authors. I could not but see with a secret Joy, that though the Greeks and Remans made the Majority, yet our own Countrymen were the next both in Number, and Dignity. I was now at liberty to take a full prospect of that delightful Region, I was inspired with. new Vigour and Life, and faw every thing in nobler. and more pleasing Views than before; I breathed a purer Æther in a Sky which was a continued Azure, gilded with perpetual Sun-shine. The two Summits of the Mountain rose on each fide, and formed in the midst a most delicious Vale, the Habitation of the Muses, and of such as had composed Works worthy of Immortality. Apollo was feated upon a Throne of Gold, and for a Canopy an aged Laurel spread its Boughs and its Shade over his Head. His Bow and Quiver lay. at his Feet. He held his Harp in his Hand, whilft the Muses round about him celebrated with Hymns his Victory over the Serpent Python, and sometimes sung in foster Notes the Loves of Leucothee and Daphnis. Homer. relieu

Behind were a great Number of others, among whom I was surprised to see some in the Habit of Laplanders who, notwithstanding the Uncouthness of their Dress, had lately obtained a Place upon the Mountain I saw Pindar walking all alone, no one daring to accost him, till Cowley join'd himself to him; but growing weary of one who almost walked him out of Breath, he left him for Horace and Anacreon, with whom he seemed infinitely delighted.

A little further I saw another Groupe of Figures: I made up to them, and sound it was Socrates dictating to Xenophon, and the Spirit of Plate; but most of all, Museus had the greatest Audience about him. I was at too great a Dislance to hear what he said, or to discover the Faces of his Hearers; only I thought I now perceived Virgil, who had joined them, and stood in a posture sail of Admiration at the Harmony of his Words.

LASTLY, At the very Brink of the Hill I faw Boccalini. fending Dispatches to the World below of what happened upon Parnassus: but I perceived he did it without leave of the Muses, and by stealth, and was unwilling to have them revised by Apollo. I could now from this Height and ferene Sky behold the infinite Cares and Anxieties with which Mortals below fought out their Way through the Maze of Life. I faw the Path of Virtue lie straight before them, whilst Interest, or some malicious Demon, still hurry'd them out of the Way. I was at once touched with Pleafure at my own Happinels, and Compassion at the light of their inextricable Errors. Here the two contending Passions role so high, that they were inconsistent with the sweet Repose I enjoy'd, and awaking with a sudden start, the only Consolation I could admit of for my Lois, was the Hopes that this Relation of my Dream will not displease you. Went marks of sweet warmans to s resy Live, as mine; Libope, did thefe, who that be-

bold has at Church. The Loner was wrinen lad Winter to the Ledy who essent me; and I don't not but be you will find it the Soul of an happy telf-loving Dame,

10111 *

No 515 Tuefday, October 21.

Pudet me & miferet, qui burum mores cantabat mibis Monnisse frustra Ter. Heaut. Act. 2, Sc. 2.

I am ashamed and grieved, that I neglected his divice,

Mr. SPECTATOR,

A M obliged to you for printing the Account Plately feat you of a Coquette who disturbed a sober Congregation in the City of London. That Intelligence ended at her taking Coach, and bidding the Driver go where he knew. I could not leave her fo, but dogg her, as hard as she drove, to Paul's Churchyard, there was a stop of Coaches attending Company coming out of the Cathedral. This gave me opportunity to hold up a Crown to her Coachman, who gave me the Signal, that he would harry on, and make no hafte, as you know the way is when they favour a Chafe. By his many kind Blunders, driving against other Coathes, and dipping of some of his Tackle, I could keep up with him, and lodged my fine Lady in the Parith of St. James's. As I gueffed when I first saw her at Church. her Bufiness is to win Hearts and throw em away, regarding nothing but the Triumph. I have had the Happinels, by tracing her through all with whom I heard the was acquainted, to find one who was intimate with a Friend of mine, and to be introduced to her Notice. I have made to good use of my Time, as to procure from that Intimate of hers one of her Letters, which the writ to her when in the Country. This Epiffle of her own may ferve to alarm the World against all her ordinary Life, as mine, I hope, did those, who shall be-· hold her at Church. The Letter was written last Winter to the Lady who gave it me; and I doubt not but ' you will find it the Soul of an happy felf-loving Dame, ' that Tag Clay,

that takes all the Admiration for can spect of the can spect of the Love to har Admirate.

Dear Jenny,

A Mighaid to find you are likely to be disposed of in Marriage so much to your approbation as you tell me. You say you need that I ship at your Spoule's Airs. I beg of you not to sear it, for I am too nice a Discerner to laugh at any, but whom most other People think sine Fellows; so that your Dear may bring you hither as soon as his Horses are in case and not to a spoule the say of the same in case and soon as his Horses are in case enough to appear in Town, and you be very fale against any Raltery you may apprehend from me it for I am furrounded with Coxcombs of my own making, who are all ridiculous in a manner your Good Man, I profume, cannot exert himfelf. As Men who cannot raise their Fortunes, and are uneafyunder the Incapac infinid Women, who cannot warm the Hearts and charm the Ryes of Men, rail at Affectation; But the that has the Joy of feeing a Man's Heart leap into his Eyes at beholding her, is in no pain for want of " Effects among a Crew of that part of her own Sex, who have no Spiric but that of Envy, and no Language but that of Malice. I do not in this, I hope, express myfelf infentible of the Merit of Leodacia, who lowers her Beauty to all but her Husband, and never spreads her Charms but to gladden him who has a right in them! I fay, I do Honourto those who can be Coquettes, " and are not fuch; but I defpife all who would be fo, and in despair of arriving at it themselves, hate and vilify all those who can. But, be that as it will, in answer to your Defire of knowing my blistory : One of my chief present Pleasures is in Country-Dances; and, in " obedience to me, as well as the Pleasure of coming up " to me with a good Grace, thewing themselves in their " Address to others in my Presence, and the like Opportunities, they are all Proficients that way: And I had " the Happines of being the other Night where we made fix Couple, and every Woman's Partner a pro-" fefs'd Lover of mine. The wildest Imagination cannot form to telelf on any occasion, higher Delight than I " acknowacknowledge myfell to have been in all that Evening.
I choic out of my Admires a fet of Men who mode
love me, and gave them Partners of fuch of my own
Sey who most envy'd me

" Sex who most envy'd me. MY way is, when any Man who is my Admirer " pretends to give himfelf Airs of Merit, as at this time a certain Gentleman you know did to mortify him by favouring in his Presence the most infignificant Creature I can find. As this Ball I was led into the Company by pretty Mr. Fanfly, who, you know, is the moff objectious, well shaped, well-bred Woman's Man in Town. I at first Entrance declared him my Partner if I danced at all; which put the whole Affembly into a Grin, as forming no Terrors from fuch a Rival. But we had not been long in the Room, before I over-" heard the meritorious Gentleman above-mention'd fav with an Oath, There is no Rallery in the Thing, fire certainly loves the Puppy. My Gentleman, when we were dancing, took an occasion to be very fost in his Oglings upon a Lady he danced with, and whom he knew of all Women I love most to outshine. The Con-" test began who should plague the other most. I, who do "not care a Farthing for him, had no hard Talk to outvex him. I made Fanfly, with a very little Encourage. ment, cut Capers coupée, and then fink with all the Air and Tenderness imaginable. When he perform'd this, "I observed the Gentleman you know of fall into the fame way, and imitate as well as he could the despised . . Famfy. I cannot well give you, who are so grave a . " Country Lady, the Idea of the Joy we have when we " fee a stubborn Heart breaking, or a Man of Sense " turning Fool for our fakes; but this happened to our Friend, and I expect his Attendance whenever I go to Church, to Court, to the Play, or the Park. This is a "Sacrifice due to us Women of Genius, who have the " Eloquence of Beauty, an easy Mien. I mean by an easy " Mien, one which can be on occasion easily affected; " For I must tell you, dear Jenny, I hold one Maxim, " which is an uncommon one, to wit, That our greatest "Charms are owing to Affectation. 'Tis to that our " Arms can lodge fo quietly just over our Hips, and the " Fan can play without any Force or Motion but just of

attention of Descarsa at a Trageay, the Cornent

" Afpect of Lanquicella at a Sermon. "TO tell you the plain Truth, I know no Pleasure " but in being admir'd, and have yet never failed of at-taining the Approbation of the Man whole Regard I " had a mind to. You lee all the Men who make a Figure in the World (as wife a Look as they are pleafed " to put upon the Matter) are moved by the same Vanity as I am. What is there in Ambition, but to make " other People's Wills depend upon yours? This indeed " is not to be aim'd at by one who has a Genius no " higher than to think of being a very good Housewife " in a Country Gentleman's Family. The Care of Poultry and Pigs are great Enemies to the Countenance: " the vacant Look of a fine Lady is not to be preferved. if the admits any thing to take up her Thoughts but her own dear Person. But I interrupt you too long from your Cares, and myfelf from my Conquests.

put the each other with hanedle

MADAM, wor any feater woods fond them-

Your most bumble Servant. for Egick to different from what we oright excluditions

GIVE me leave, Mr. SPECTATOR, to add her Friend's Answer to this Epistle, who is a very discreet ingenious Woman.

Dear Gatty,

"ITAKE your Rallery in very good part, and am obliged to you for the free Air with which you " speak of your own Gaities. But this is but a barren " fuperficial Pleafure. Indeed, Gatty, we are made for "Man, and in serious Sadness I must tell you, whether you yourself know it or no, all these Galantries tend to no other end but to be a Wife and Mother as fait " as you can. of a dea topper

I am, Madam, in the place of the state of the .

Nº 516 Wednesday, October 22.

Bife Does ques sofe colis

Inv. Sat. 15.0.

A Gratch, time out of mind, begun,

And mutually bequeath a from Sire to Son:

Raligious Spate, and pious Spleen band first

The Assumed, muhich so long the Bigut saunst:

Eschually the other's God a senseles Stock;

His own, distinct

have crept into the World, there is none to wenderful as that those who profess the common Mame of Christians, should pursue each other with Rancour and Hatred for Differences in their way of following the Example of their Saviour. It seems so natural that all who pursue the Steps of any Leader should form themselves after his Manners, that it is impossible to account for Effects so different from what we might expect from those who profess themselves Followers of the highest Pattern of Meckness and Charity, but by ascribing such Effects to the Ambition and Corruption of those who are

tars of the God of Peace.

THE Massacres to which the Church of Rome has animated the ordinary People, are dreadful Instances of the Truth of this Observation; and whoever reads the History of the Irish Rebellion, and the Cruelties which ensued thereupon, will be sufficiently convinced to what Rage poor Ignorants may be worked up by those who profess Holiness, and become Incendiaries, and, under the Dispensation of Grace, promote Evils abhorrent to Na-

fo audacious, with Souls full of Fury, to serve at the Al-

THIS Subject and Catastrophe, which deserve so well to be remarked by the Frotestant World, will, I doubt

doubt not, be confidered by the Reverend and Learned Prelate that preaches to morrow before many of the Descendents of those who perished on that lamentable Day, in a manner suitable to the Occasion, and worthy

his own great Virtue and Eloquence.

I shall not dwell upon it any further, but only transcribe out of a little Tract, called, The Christian Here, published in 1701, what I find there in honour of the remowned Hero William III: who rescued that Nation from the Repetition of the same Disasters. His late Majesty, of glorious Memory, and the most Christian King, are considered at the conclusion of that Treatise as Heads of the Protestant and Roman Catholic World in the following manner.

. THERE were not ever, before the Entrance of the Christian Name into the World, Men who have maintained a more renowned Carriage, than the two great Rivals who possess the full Fame of the present Age. and will be the Theme and Examination of the future. They are exactly form'd by Nature for those Ends to which Heaven feems to have fent them amongst us: Both animated with a reftless Defire of Glory, but parfue it by different Means, and with different Motives. To one it confifts in an extensive undisputed Empire over his Subjects, to the other in their rational and vo-· luntary Obedience: One's Happinels is founded in their want of Power, the other's in their want of Defire to oppose him. The one enjoys the Summit of For-tune with the Luxury of a Persian, the other with the " Moderation of a Spartan: One is made to oppress. • the other to relieve the Oppressed: The one is fatisfy'd with the Pomp and Oftentation of Power to prefer and debase his Inferiors, the other delighted only with the Cause and Foundation of it to cherish and protect them. To one therefore Religion is but a convenient Disguise, to the other a vigorous Motive of.

Action.

FOR without such Ties of real and solid Honour, there is no way of forming a Monarch, but after the Machiavillian Scheme, by which a Prince must ever seem to have all Virtues, but really to be Master of Vol. VH.

none; but is to be liberal, merciful and just, only as they serve his Interests; while, with the noble Art of Hypocrify, Empire would be to be extended, and new Conquests be made by new Devices, by which prompt Address his Creatures might insensibly give Law in the Business of Life, by leading Men in the Entertain-

ment of it.

. THUS when Words and Show are apt to pais for the substantial things they are only to express, there would need no more to inflave a Country but to adorn a Court; for while every Man's Vanity makes him believe himself capable of becoming Luxury, Enjoy-· ments are a ready Bait for Sufferings, and the Hopes of Preferment Invitations to Servitude; which Slaver would be colour'd with all the Agreements, as they call it, imaginable. The noblest Arts and Artists, the finest · Pens and most elegant Minds, jointly employ'd to fet it off, with the various Embellishments of sumptuous Entertainments, charming Assemblies, and polished Difcourses; and those apostate Abilities of Men, the adored " Monarch might profusely and skilfully encourage, while they flatter his Virtne, and gild his Vice at fo. high a rate, that he, without Scorn of the one, or · Love of the other, would alternately and occasionally use both: So that his Bounty should support him in · his Rapines, his Mercy in his Cruelties.

NOR is it to give things a more severe Look than is natural, to suppose such must be the Consequences of a Prince's having no other Pursuit than that of his own Glory; for if we consider an Infant born into the

World, and beholding itself the mightiest thing in it, itself the present Admiration and suture Prospect of a

fawning People, who profess themselves great or mean, according to the Figure he is to make amongst them, what Fancy would not be debauched to believe they

were but what they professed themselves, his mere

Creatures, and use them as such by purchasing with their Lives a boundless Renown, which he, for want of a more just Prospect, would place in the Number of his

Slaves, and the Extent of his Territories? Such undoubledly would be the tragical Effects of a Frince's
living with no Religion, which are not to be surpassed

but by his having a false one. IF

I.F. Ambition were spirited with Zeal, what would follow, but that his People thould be converted into an Army, whose Swords can make Right in Power, and solve Controversy in Belief? And if Men fronte be that neck'd solthe Doctsine of char wishble Charce, lec them be contented with an Oar and a Chain, in the

midst of Stripes and Anguish, to contemplate on him, subofe Take is easy, and subofe Barden is light.

WITH a Tyranny began on his own Subjects, and Indignation that others draw their Breath independent of his Brown or Smile, why should he not proceed to the Seizure of the World? And if nothing but the Thirst of Sway were the Motive of his Actions, why should Treaties be other than most Words, or folerand national Compacts be any thing but an Halt in the March of that Army, who are never to lay down their Arms, till all Men are reduced to the necessity of hanging their Lives on his wayward Will , who might fupinely, and at leiture, expiate his own Sins by other Mens Sufferings, while he daily meditates new Slaughter, and new Conquest?

FOR mere Man, when giddy with unbridled Power; is an infatrate Idol, not to be appealed with Myriads offer'd to his Pride, which may be puffed up by the Adulation of a base and proftrate World, into an Opi2 nion that he is fomething more than human, by being fomething less: And alas, what is there that mortal Man will not believe of himfelf, when complimented with the Attributes of God? He can then conceive Thoughts of a Power as Omnipresent as his. But should there be such a Foe of Mankind now upon Earth, have our Sins to far provoked Heaven, that we are left utterly naked to his Fury? Is there no. Power, no Leader, no Genius, that can conduct and animate us to our Death or our Defence? Yes; our great God never gave one to reign by his Permission. but he gave to another also to reign by his Grace.

ALL the Circumstances of the illustrious Life of our Prince, feem to have conspired to make him the Check and Bridle of Tyranny; for his Mind has been ' firengthened and confirmed by one continual firuggle. and Heaven has educated him by Advertity to a quick

H 2

Sense of the Distresses and Miseries of Mankind, which he was born to redress. In just scorn of the trivial Glories and light Ofientations of Power, that glorious Instrument of Providence moves, like that, in a steddy, calm, and silent Course, independent either of Applause or Calumny; which renders him, if not in a political, yet in a moral, a philosophic, an heroic, and a Christian Sense, an absolute Monarch; who satisfy'd with this unchangeable, just, and ample Glory, must needs turn all his Regards from himself to the Service of others; for he begins his Enterprises with his own Share in the Success of them; for Integrity bears in itself its Reward, nor can that which depends not on Event ever know Disappointment.

"WITH the undoubted Character of a glorious Captain, and (what he much more values than the most ! fplendid Titles) that of a fincere and honest Man he is the Hope and Stay of Europe, an universal Good not to be ingroffed by us only; for diffant Potentares implore his Friendship, and injur'd Empires court his Affiftance. He rules the World, not by an Invation of the People of the Earth, but the Address of its Princes; and if that World should be again rous'd from the Repose which his prevailing Arms had given it, why flould we not hope that there is an Almighty, by whose Influence the terrible Enemy that thinks him-· felf prepar'd for Battle, may find he is but ripe for Destruction? and that there may be in the Womb of Time great Incidents, which may make the Catastrophe of a prosperous Life as unfortunate as the particular · Scenes of it were fuccessful? For there does not want a skilful Eye and resolute Arm to observe and grasp the Occasion: A Prince, who from -

⁻ Fuit Ilium & ingens

[·] Gloria - Virg. Æn. 2. v. 325.

Troy is no more, and Ilium was a Town.

Nº 517 Thursday, October 23.

Hen Pietas! ben prifca Fides!

Mirrour of ancient Faith!
Undaunted Worth! Inviolable Truth! DRYDEN.

E last Night received a Piece of ill News at our Club, which very fenfibly afflicted every one of us. I queltion not but my Readers themselves will be troubled at the hearing of it. To keep them no longer in suspence, Sir Roger of Coverter is dead. He departed this Life at his House in the Country, after few Weeks Sickness. Sir Andrew FreePort as a Letter from one of his Correspondents in those Parts, that informs him the old Man caught a Cold at the County-Sellions, as he was very warmly promoting an Address of his own penning, in which he succeeded according to his Wishes. But this particular comes from a Whig Juffice of Peace, who was always Sir Roger's Bnemy and Antagonist. I have Letters both from the Chaplain and Captain SENTRY which mention nothing of it, but are filled with many Particulars to the honour of the good old Man. I have likewife a Letter from the Butler, who took to much care of me last Summer when I was at the Knight's House. As my Friend the Butler mentions, in the Simplicity of his Heart, feveral Circumstances the others have passed over in Silence, I shall give my Reader a Copy of his Letter, without any Alteration or Diminution.

KNOWING that you was my old Master's good lancholy News of his Death, which has afflicted the whole Country, as well as his poor Servants, who loved him, I may fay, better than we did our Lives. I am H 3 afraid

afraid he caught his Death the last County Sessions, where he would go to see Justice done to a poor Widow Woman, and her Fatherless Children, that had been wronged by a neighbouring Gentleman; for you know, Sir, my good Master was always the poor Man's Friend. Upon his coming home, the first ' Complaint he made was, that he had loft his Roft-Beef Stomach, not being able to touch a Sirloin, which was ferved up according to cultom; and you know he used to take great delight in it. From that time forward he grew worfe and worfe, but ftill kept a good Heart to the last. Indeed we were once in great hope of his Recovery, upon a kind Mellage that was fent him from the Widow Lady whom he had " made love to the forty last Years of his Life; but this only proved a Lightning before Death. He has beoverthed to this Lady, as a token of his Love, a great Pearl Necklace, and a Couple of Silver Br with Jewels, which belonged to my good old Lady his Mother: He has bequeathed the fine white Geld ing, that he used to side a hunting upon, to his Chaplain, because he thought he would be kind to him, and has left you all his Books. He has more over, bequeathed to the Chaplain a very pretty Te ment with good Lands about it. It being a very cold Day when he made his Will, he left for Mourning, to every Man in the Parish, a great Frize Coat, and to every Woman, a black Riding-hood. It was a most moving fight to fee him take leave of his poor Ser-" vants, commending us all for our Fidelity, whilst we were not able to speak a word for weeping. As we most of us are grown gray-headed in our dear Master's Service, he has left us Pentions and Logacies, which we may live very comfortably upon the remaining part of our Days. He has bequeath a great deal more in Charity, which is not yet come to my Knowledge, and it is peremptorily faid in the Parish, that he has ' left Money to build a Steeple to the Church; for he was heard to fay fome time ago, that if he lived two Years longer, Coverly Church should have a Steeple to it. The Chaplain tells every body that he made a very good End, and never fpeaks of him without

Tears. He was buried according to his own Directions, among the Family of the Coverties, on the Left Hand of his Father Sir Arthur, The Coffin was carried by fix of his Tenants, and the Pall held up by fix of the Quorum: The whole Parish follow'd the Corps with heavy Hearts, and in their Mourning Suits, the Men in Frize, and the Women in Riding-* Hoods. Captain SENTRY, my Master's Nephew, has taken possession of the Hall House, and the whole Estate. When my old Master saw him a little before his Death, he shook him by the Hand, and wished him Joy of the Estate which was falling to him, defiring him only to make a good Use of it, and to pav * the leveral Legacies, and the Gifts of Charity which he told him he had left as Quit-rents upon the Estate. The Captain truly feems a courteous Man, though he fays but little. He makes much of these whom my Mafter lov'd, and shews great Kindnesses to the old House-dog, that you know my poor Master was so fond of. It wou'd have gone to your Heart to have · heard the Moans the dumb Creature made on the Day of my Master's Death. He has never joyed himself fince; no more has any of us. 'Twas the melancho-Heft Day for the poor People that ever happened in Worcefterfbire. This is all from,

Honoured Sir,

Your most forrowful Servant,

Edward Bifcuit.

P. S. My Master desired, some Weeks before he died, that a Book which comes up to you by the Cartier should be given to Sir Andrew Freeront, in his Name.

THIS Letter, notwithstanding the poor Butler's manner of writing it, gave us such an Idea of our good old Friend, that upon the reading of it there was not a dry Eye in the Club. Sir Andrew was opening the Book, found it to be a Collection of Acts of Parliament. There was in particular the Act of Uniformity, with some H 4 Passages Passages in it mark'd by Sir Roger's own Hand. Sir Andrew which he had disputed with Sir Roger the last time he appeared at the Club. Sir Andrew, who would have been merry at such an Incident on another Occasion, at the sight of the old Man's Hand writing burst into Tears, and put the Book into his Pocket. Captain Sentry informs me, that the Knight has left Rings and Mourning for every one in the Club.

THE MERCHANISM OF THE LAND

the best product of C

Nº 518 Friday, October 24.

Ne collapsa ruant subductis tetta columnis.

Juv. Sat. 8. v. 76.

'Tis poor velying on another's Fame: For, take the Pillars but anway, and all The Superfiredure must in ruins fall.

STEPNEY.

THIS being a Day of Business with me, I must make the present Entertainment like a Treat at an House-warming, out of such Presents as have been sent me by my Guests. The first Dish which I serve up is a Letter come fresh to my Hand.

Mr. SPECTATOR, Antidal tofa Miles

T is with inexpressible Sorrow that I hear of the Death of good Sir Roger, and do heartily condole with you upon so melanchely an Occasion. I think you ought to have blackened the Edges of a Paper which brought us so ill News, and to have had it stamped likewise in Black. It is expected of you that you should write his Epitaph, and, if possible, fall his Place in the Club with as worthy and diverting a Member. I question not but you will receive many

Recommendations from the Public of fuch as will ap-

pear Candidates for that Post.

SINCE I am talking of Death, and have mention'd an Epitaph, I must tell you, Sir, that I have made Discovery of a Churchyard in which I believe you might spend an Afternoon, with great Pleasure to yourself and to the Public: It belongs to the Church of Stebon-Heath, commonly called Stepney. Whether or no it be that the People of that Parish have a par-* ticular Genius for an Epitaph, or that there be fome Poet among them who undertakes that Work by the great, I can't tell; but there are more remarkable In-Criptions in that Place than in any other I have met with; and I may fay without Vanity, that there is onot a Gentleman in England better read in Tomb stones than myself, my Studies having laid very much in 'Church yards. I shall beg leave to fend you a Couple of Epitaphs, for a Sample of those T have just now mention'd. They are written in a different manner; the first being in the diffused and luxuriant, the second in the close contracted Stile. The first has much of the Simple and Pathetic; the fecond is fomething Light, but Nervous. The first is thus:

Here Thomas Sapper lies interr d. Ab why!

Born in New England, did in London die;

Was the third Son of Eight, begot upon

His Mother Martha by his Father John.

Much favour'd by his Prince he gou to be

But nipt by Death at the Age of Twenty three.

Fatal to him was that we Small pox name;

By which his Mother and two Brethren came

Also to breathe their last nine Years before,

And now have lest their Father to deplore

The loss of all his Children, with his Wife,

Who was the Joy and Comfort of his Life.

The fecond is as follows:

Here lies the Body of Daniel Saul, Spittle fields Weaver, and that's all?

without fending a short Epitaph which I once met with.

H 5

though

though I cannot possibly recollect the Place. The 'Thought of it is serious, and in my Opinion, the " finest that I ever met with upon this Occasion. You know, Sin, it is usual, after having told us the Name of the Person who lies interr'd, to lanch out into his Praises. This Epitaph takes a quite contrary Turn, having been made by the Person himself some time before his Death.

Hic jacet R. C. in expectatione diei supremi. Qualit erat dies ifte indicabit

Here lieth R. C. in expectation of the last Day. What fort of a Man he was, that Day will discover.

the land and I am. S. I.R. Sic.

The following Letter is dated from Cambridge.

8 LR, the A si hadity tag vad the TTAVING lately read among your Speculations an Essay upon Physiognomy. I cannot but think that if you made a Visit to this ancient University, vou might receive very confiderable Lights upon that Subject, there being fcarce a young Fellow in it who does not give certain Indications of his particular. Humour and Disposition conformable to the Rules of that Art. In Courts and Cities every Body lays a Conftraint upon his Countenance, and endeavours to look like the rest of the World; but the Youth of this Place, having not yet formed themselves by Conversation, and the Knowledge of the World, give their Limbs and Features their full play.

* AS you have confidered Human Nature in all its Lights, you must be extremely well apprised, that there is a very close Correspondence between the outward and inward Man; that scarce the least Dawning, the least Parturiency towards a Thought can be stirring in the Mind of Man, without producing a fuitable Revo-· lution in his Exteriors, which will eafily discover itself to an Adept in the Theory of the Phiz. Hence it is, that the intrinsic Worth and Merit of a Son of Alma Mater is ordinarily calculated from the Cast of his

! Visage,

Vilage, the Contour of his Person, the Mechanism of his Drefs, the Disposition of his Limbs, the Manner of his Gate and Air, with a number of Circumstances of equal Consequence and Information: The Practitioners in this Art often make use of a Gentleman's Eyes to give 'em Light into the Posture of his Brains; take a handle from his Note, to judge of the Size of his Intellects; and interpret the over-much Vibility and Pertnels of one Ear, as an infallible mark of Reprobation, and the fign the Owner of fo fattey a Member fears neither God nor Man. In conformity to this Scheme, a contracted Brow, a lumpish down-cast Look, a fober fedate Pace, with both Hands dangling quiet and fleddy in Lines exactly parallel to each lateral & Packet of the Galligaskins, is Logic. Metaphysics and Mathematics in Perfection. So likewife the Belles Lettres are typified by a Santer in the Gate, a Fall of one Wing of the Peruke backward, an Infertion of one Hand in the Fob and a negligent Swing of the other, with a Pinch of right and fine Barcelona between Finger and Thomb, a due Quantity of the same upon the upper Lip, and a Noddle-Cafe loaden with Pulvil, Again, a grave folemn stalking Pace is Heroic Poemy, and Politics; an unequal one, a Genius for the Ode, and the modern Ballad; and an open Breast, with an audicious Difplay of the Holland Shirts, is confirmed a fatal Tendency to the Art Military, I might be much larger upon these Hints, but I

know whom I write to. If you can graft any Specuthe Persons concerned in them, you will do a Work f very becoming the British Spellator, and oblige

ALED TEST STATES

Your very bumble Servant, we say not would lake wrong to in

Tom Tweer. Tom Tweer.



DESCRIPTION OF THE PROPERTY OF THE PARTY OF

Nº 519 Saturday, October 25.

Inde boninum pecudumque genus, vitæque volantum, Et quæ marn.oreo fert Monstra sub æquore pontus. Virg. Æn. 6. v. 728

Hence Men and Beafts the breath of Life obtain, And Birds of Air, and Monfters of the Main.

DRYDEN:

THOUGH there is a great deal of Pleasure in contemplating the material World, by which I mean that System of Bodies into which Nature has so curiously wrought the Mass of dead Matter, with the several Relations which those Bodies bear to one another; there is still, methinks, something more wonderful and surprising in Contemplations on the World of Life, by which I mean all those Animals with which every part of the Universe is surnished. The material World is only the Shell of the Universe: The World of Life are its Inhabitants.

IF we consider those Parts of the material World which lie the nearest to us, and are therefore subject to our, Observations and Inquiries, it is amazing to consider the Infinity of Animals with which it is stocked. Every part of Matter is peopled: Every green Leaf swarms with Inhabitants. There is scarce a fingle Humour in the Body of a Man, or of any other Animal, in which our Glaffes do not discover Myriads of living Creatures. The Surface of Animals is also covered with other Animals, which are in the same manner the Bass of other Animals that live upon it; nay, we find in the most solid Bodies, as in Marble itself, innumerable Cells and Cavities that are crouded with such imperceptible Inhabitants, as are too little for the naked Eye to discover. On the other hand, if we look into the more bulky Parts of Nature, we see the Seas, Lakes and Rivers, teeming with numberless Kinds of living Creatures & We find every Mountain and Marsh, Wilderness and Wood, plentifully stocked with Birds

Birds and Bealts, and every part of Matter affording proper Necessaries and Conveniences for the Livelihood of Multitudes which inhabit it.

THE Author of the Plurality of Worlds draws very good Argument from this Confideration, for the Propling of every Planet; as indeed it feems very probable from the Analogy of Reason, that if no part of Matter, which we are acquainted with, lies waste and useles, those great Bodies, which are at such a Distance from us, should not be defert and unpeopled, but rather that they should be furnished with Beings adapted to their respective Situations.

EXISTENCE is a Bleffing to those Beings only which are endowed with Perception, and is in a manner thrown away upon dead Matter, any farther than as it is subservient to Beings which are conscious of their Existence. Accordingly we find, from the Bodies which lie under our Observation, that Matter is only made as the Bafis and Support of Animals, and that there is no more of the one, than what is necessary for the Existence of the

INFINITE Goodness is of so communicative a nature, that it feems to delight in the conferring of Existence upon every Degree of perceptive Being. As this is a Speculation, which I have often pursued with great Pleasure to myself, I shall enlarge farther upon it, by confidering that part of the Scale of Beings which

comes within our Knowledge.

THERE are some living Creatures which are raised but just above dead Matter: To mention only that Spe-cies of Shell-sish, which are form'd in the Fassion of a Cone, that grow to the Surface of several Rocks, and immediately die upon their being fever'd from the Place where they grow. There are many other Creatures but one remove from these, which have no other Sense besides that of Feeling and Taste. Others have still an additional one of Hearing; others of Smell, and others of Sight. It is wonderful to observe, by what a gradual Progress the World of Life advances through a prodigious Variety of Species, before a Creature is form'd that is complete in all its Senses; and even among these there is fuch a different degree of Perfection in the Sense which one Animal enjoys beyond what appears in another, that though the Sense in different Animals be distinguished by the same common Denomination, it seems almost of a different Nature. If after this we look into the several inward Perfections of Cunning and Sagacity, or what we generally call Instinct, we find them rising after the same manner imperceptibly one above another, and receiving additional Improvements, according to the Species in which they are implanted. This Progress in Nature is so very gradual, that the most perfect of an inserior Species comes very near to the most imperfect of that which is immediately

above it.

THE expberant and overflowing Goodness of the Supreme Being, whole Mercy extends to all his Works, is plainly feen, as I have before hinted, from his having made so very little Matter, at least what falls within our Knowledge, that does not fwarm with Life: Nor is his Goodness less feen in the Divertity, than in the Multitude of living Creatures. Had he only made one Species of Animals, none of the rest would have enjoyed the Happinels of Existence; he has, therefore, specified in his Creation every Degree of Life, every Capacity of Being. The whole Chaim of Nature, from a Plant to a Man, is filled up with diverse kinds of Creatures, rifing one over another, by such a gentle and easy Ascent, that the little Transitions and Deviations from one Species to another, are almost insensible. This intermediate Space is so well husbanded and managed, that there is scarce a degree of Perception which does not appear in some one part of the World of Life. Is the Goodness or Wildom of the divine Being, more manifested in this his Proceeding?

THERE is a Consequence, besides those I have already mentioned, which seems very naturally deducible from the foregoing Considerations. If the Scale of Being rises by such a regular Progress, so high as Man, we may by a parity of Reason suppose that it still proceeds gradually through those Beings which are of a Superior Nature to him; since there is an infinitely greater space and room for different Degrees of Perfection, between the Supreme Being and Man, than between Man and the

most despicable lasest. The Consequence of so great a variety of Beings which are superior to us, from that variety which is infesior to us, is made by Mr. Locke, in a Pallage which I shall here let down, after having premiled, that notwithstanding there is fuch infinite room between Man and his Maker for the creative Power to exerciteelf in, it is impossible that it should ever be filled up fince there will be still aminunite Gap or Distance between the highest created Being, and the Power which produced him.

THAT there should be more Species of intelligent Greatures above us, then there are of sonfible and mutel rial below us, is probable to me from bence; That in all the wifible corporeal World, we fee no Chafins, or no Gaps. All quits down from us, the defcent is by eafs Steps, and a continued Series of things, that in each remove differ very little one from the other. There are Fiftes that have Wings, and are not Strangers to the airy Region: and there are some Birds, that are Inbabitants of the Water; whose Blood is cold as Fishes, and their Flesh so like in taste, that the Scrupulous are al-lowed them on Fish-days. There are Animals so near of kin both to Birds and Beafts, that they are in the middle between both : Amphibious Animals link the Terrefrial and Aquatic together: Seals live at Land and at See. and Porpoises bave the warm Blood and Entrails of a Hog; not to mention what is confidently reported of Mermaids or Sea-Men. There are some Brutes, that seem to have as much Knowledge and Reason, as some that are called Men; and the Animal and Vegetable Kingdoms are so nearly join'd, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived any great difference between them: and fo on 'till we come to the lowest and the most inorganical parts of Matter, we shall find every where that the several Species are linked together, and differ but in almast insensible Degrees. And when we consider the infinite Power and Wildom of the Maker, we have reason to think that it is suitable to the magnificent Harmony of the Universe, and the great Defign and infinite Goodness of the Architell, that the Species of Creatures should also, by gentle degrees aftend upward from us toward his infinite. Perf. dion. felion, as we see they gradually descend from us downward: Which if it be probable, we have reason then to be persuaded, that there are far more Species of Creatures above us, than there are beneath; we being in degrees of Perfection much more remote from the infinite Being of God, than we are from the lowest State of Being, and that which approaches nearest to nothing. And yet of all those distinct Species, we have no clear

diftina Ideas.

IN this System of Being, there is no Creature so wonderful in its Nature, and which so much deserves our particular Attention, as Man, who fills up the middle Space between the Animal and Intellectual Nature, the visible and invisible World, and is that Link in the Chain of Beings, which has been often termed the Nexus utrinsque Mundi. So that he who in one respect is associated with Angels and Arch-Angels, may look upon a Being of infinite Perfection as his Father, and the highest Order of Spirits as his Brethren, may in another respect say to Corruption, thou art my Father, and to the Worm, thou art my Mother and my Sister.

SECRETARISM CANCE

Nº 520 Monday, October 27.

Quis desiderio sit pudor aut modus

Tam chari capitis! — Hor. Od. 24. l. 1. v. 1.

And who can grieve too much? what time shall end Our Mourning for so dear a Friend? CREECH.

Mr. SPECTATOR.

The just Value you have expressed for the Matrimonial State, is the reason that I now venture to write to you, without sear of being ridiculous; and confess to you, that though it is three Months since I lost a very agreeable Woman, who was my Wise, my Sorrow is still fresh; and I am often, in the midst of Company, upon any Circumstance that revives her Memory, with a Reslexion what she would say or do on

fuch an Occasion: I say, upon any Occurrence of that nature, which I can give you a fense of, though I cannot express it wholly, I am all over Softness, and am obliged to retire, and give way to a few Sighs and Tears, before I can be easy. I cannot but recommend the Subleft of Male Widowhood to you, and beg of you to touch upon it by the first Opportunity. To those who have not lived like Husbands during the Lives of their Spoules, this would be a tasteles Jumble of Words; but to fuch (of whom there are not a few) who have · Enjoy'd that State with the Sentiments proper for it you will have every Line, which hits the Sorrow, attended with a Tear of Pity and Confolation. For I know not by what Goodness of Providence it is, that every gush of Passion is a step towards the Relief of it; and there is a certain Comfort in the very Act of Sorrowing, which, I suppose, arises from a secret Conscioussels in the Mind, that the Affliction it is under flows from a virtuous Caule. My Concern is not indeed to outrageous as at the first Transport; for I think it has subfided rather into a sober State of Mind, than any actual Perturbation of Spirit. There might be Rules formed for Mens Behaviour on this great Incident, to bring them from that Misfortune into the Condition I am at present; which is, I think, that my Sorrow has converted all Roughness of Temper inte Meekness, Good-nature, and Complacency: But indeed, when in a ferious and lonely Hour I present my departed Confort to my Imagination, with that Air of Persuasion in her Countenance when I have been in Passion, that sweet Affability when I have been in Good-humour, that tender Compassion when I have had any thing which gave me Uneafines; I confels to you I am inconfolable, and my Eyes gush with Grief as if I had seen her but just then expire. In this Condition I am broken in upon by a charming young Woman, my Daughter, who is the Picture of what her Mother was on her Wedding day. The good Girl frives to comfort me; but how shall I let you know that all the Comfort she gives me is to make my Tears flow more easily? The Child knows the quickens my · Sorrows, and rejoices my Heart at the same time. 1 Oh, ye Learned ! well me by what Word to fpeak a " Motion of the Soul, for which there is no Name. When the kneels and bids me be comforted, the is my "Child; when I take her in my Arms, and bid her lay no more, the is my very Wife, and is the very Com-

forter I lament the loss of. I banish her the Room, and weep aloud that I have lost her Mother, and that A I have her.

Mr. SPECTATOR, I wish it were possible for you to have a Sense of these pleasing Perplexities; you might communicate to the guilty part of Mankind, that they are incapable of the Happine's which is in the very

Borrows of the Virtuous.

BUT pray spare me a little longer; give me leave to tell you the Manner of her Death. She took leave of all her Family, and here the vam Application of Medicines with the greatest Patience imaginable. When the Physician told her the must certainly die, the defired, as well as the could, that all who were prejent, except myfeif; might depart the Room. She faid the had nothing to lay, for the was refigued, and I knew all The knew that congerned us in this World; but the defired to be alone, than in the Prelence of God only the might, without Interruption, do her fall Duty to me, of thanking me for all my Kindness to her; adding, that the hoped in my last Moments I should feel the " fame Comfort for my Goodness to her, as the did in that the had acquitted herfelf with Honour, Truth and Virtue to me, colonically and the land.

I curb mylelf, and will not tell you that this Kindness cut my Heart in twain; when I expected an Ac-* culation for fome palifornite Starts of mine, in fome parts of out time together, to fay nothing but thank me for the Good, of there was any Good furtable to her " own Excellence! All that I had ever faid to her, all the · Circumflances of Sorrow and Joy between us, crowded upon my Mind in the fame Inflant; and when immediately after I faw the Pungs of Death come upon that dear Body which I had often embraced with Transport, when I saw those cherishing Eyes begin to be ghaftly, and their last struggle to be to fix themselves on me, how did I lose all Patience? She expired in

Simy Arms, and in my Diffraction I thought I faw her Bosom still heave. There was certainly Life ; left; I cried, she just now speke to me: But grew giddy, and all things moved about ste fro

Distemper of s my own blead , for the best of Womenwas

breathless, and gone for ever.

NOW the Doctrine I would, methinks, have you raise from this Account I have given you is, That there is a certain Equanitate in those who are good and just, which runs into their very Sorrow, and disappoints the Force of it. Though they must pass through Afflictions in common with all who are in human Nature, yet their conscious Integrity shall undermine their Affliction: grity, from a Reflexion of the use of Virtue in the Hour of Affliction. I sat down with a delign to put you upon e giving us Rules how to overcome such Griefs as these,

but I should rather advise you to seach Men to be capa-VE deen ber ingang Megra loudnischte eld

TIS YOU didentif Letters have what you call the fine Talle in your Apprehensions of what it properly done or faid to Theile is formathing like this deeply ginted in the Soul of him who is shought and, faithful birtiall this of Thoughts and Actions. Theory things which is faithful birtiall this gious or privothy, is despicable to this, though all the World should approve it. At the fame time he has the most lively Sentiality in all Enjoyments and Sufferings which it is proper for him to have, where any alloop of Life is concerned. To want forrow when woo in Decency and Truth should be afflicted, is, I should think, a weater Inflance of a Man's being a Blockhead, than not to know the Beauty of any Pallage in Mingil! You have not yet observed, Min & p is cross T. o a, that the fine Gentlemen of this Age let up for hardness of Heart. and Humanity has very little fatte in their Pectences. · He is a brave Fellow who is always ready to kill a " Man he hates, but he does not fland in the same degree of Esteem who laments for the Woman he loves. I should fancy you might work up a thousand pretty Thoughts, by reflecting upon the Persons most fulceptible of the fort of Sorrow I have fooken of and I dare lay you will find upon Examination; that they are

are the wifest and the bravest of Mankind who are the most capable of it. I am,

Norwich, SIR,

70 Octobris Year most bumble Servant, Industriblishs and special for story

trend in the drivers again to settly the First.

AND THE PROPERTY OF THE PARTY O

Nº 521 Tuesday, October 28.

the property of the state of the section of Vera redit facies, dissimilate perit. P. AcB. The real Pace returns, the counterfair to left.

Codest massesses and was soluble in a light Mr. SPECTATOL

THAVE been for many Years loud in this Affer tjon, That there are very few that can fee or hear, I mean that can report what they have feen or heard; and this thro' Incapacity or Prejudice, one of which disables almost every Man who talks to you from representing things as he ought. For which re fon I am come to a Refolution of believing nothing I hear; and I contemn the Man given to Narration under the Appellation of a Matter-of-Fact Man: And according to me, a Matter-of-Fact Man, is one whose Life and Conversation is spent in the Report of what is not Matter of Fact.

I remember when Prince Eugene was here, there was no knowing his Height or Figure, till you, Mr. SPECTATOR, gave the Public Satisfaction in that Matter. In Relations, the Force of the Expression lies very often more in the Look, the Tone of Voice, or the Gesture, than the Words themselves; which being repeated in any other manner by the undifferning, bear a very different Interpretation from their original Meaning. I must confess, I formerly have turn'd this Humour of mine to very good account; for whenever I heard any Narration atter'd with extraordinary Vehemence, and grounded upon confiderable Authority. I

was always ready to lay any Wager that it was not to: Indeed I never pretended to be fo rath, as to fix the matter any particular way in opposition to their; but as there are a hundred ways of any thing happening. belides that it has happen'd, I only controverted its falling out in that one manner as they fettled it, and left it to the ninety nine other Ways, and confequently had " more Probability of Success. I had arrived at a parti-' cular Skill in warming a Man fo far in his Narration. as to make him throw in a little of the Marvellous, and then, if he has much Fire, the next Degree is the Impossible. Now this is always the Time for fixing the Wager. But this requires the nicest Management. otherwise very probably the Dispute may arise to the old Determination by Battle. In these Conceits I have been very fortunate, and have won fome Wagers of those who have professedly valued themselves upon Intelligence, and have put themselves to great Charge * and Expence to be infinform'd confiderably fooner than whe rea of the World;

HAVING got a comfortable Sum by this my oppolition to public Report, I have brought myfelf now to so great a Perfection in Inattention, more especially to Party Relations, that at the fame time I feem with greedy Ears to devour up the Discourse, I certainly do not know one Word of it, but purfue my own course of Thought, whether upon Bufiness or Amulement, with much Tranquillity : I fay Inattention, because a late "Act of Parliament has fecur'd all Party liars from the · Penalty of a Wager, and confequently made it unprofitable to attend to them. However, Good-breeding obliges a Man to maintain the Figure of the keenest Attention. the true Posture of which in a Cossee house I take to "confift in leaning over a Table, with the edge of it of pressing hard upon your Stomach: for the more Pain the Narration is received with, the more gracious is your

forget your Pain, by the Pleasure of hearing him.

FORT Knock has occasioned several very perplexed and inelegant Heats and Animosties; and there was one to ther day in a Cosse-house where I was, that took upon him to clear that Business to me, for he said he

bending over. Besides that the Narrator thinks you

" W23

was there. I know him to be that fort of Man that had not Strength of Capacity to be informed of may thing that depended merely upon his being an Eye-Witness, and therefore was fully fatisfied be could give me no Information, for the very famoreason he believed he could, for he was there. However, I heard him with the same Greediness as Shakespear describes in the following Lines.

· I fare a Smith fland on his Hammer, thus, · With open Mouth swallowing a Taylor's News.

I confess of late I have not been so much amazed at the Declaimers in Coffee houses as I formerly was, be ing fatisfied that they expect to be rewarded for their Vociferations. Of these Liars there are two Sorts. The Genius of the first confists in much Impudence and firong Memory; the others have added to these Qualifications a good Understanding and smooth Language. These therefore have only certain Heads, which they are as eloquent upon as they can, and may be call of Embellishers; the others repeat only what they hear from others as literally as their Parts or Zeal will pe mit, and are call'd Reciters. Here was a Fellow in Town some Years ago, who used to divert himself by telling a Lye at Charing Cross in the Morning at eight of the Clock, and then following, it through all parts of the Town till eight at Night; at which time he came to a Club of his Friends, and diverted them with an Account what Censure it had at Will's in Covent-Garden, how dangerous it was believed to be at Child's, and what Inference they drew from it with relation to Stocks at Jonathan's. I have had the Honour to travel with this Gentleman I speak of in search of one of his Fallhoods; and have been prefent when they have described the very Man they have spoken to, as him who first reported it, tall or short, black or fair, a Gentleman or a Raggamushin, according as they liked the Intelligence. I have heard one of our ingenious Writers of News fay, that when he has had a Customer come with an Advertisement of an Apprentice or a Wife run away, he has defired the Advertiser to compose himself a little, before he dictated the · Description

Description of the Offender: For when a Person is put imp a public Paper by a Man who is angry with him, the teal Description of such Person is hid in the Description of the third the angry Man described him; therefore this Fellow always made his Customers describe him as he would the Day before he offended, or else he was sure he would never find him out. These and many other Hints I could suggest to you for the Elucidation of all Fictions; but I have it to your own Sagacity to

improve or neglett this Speculation.

Humble Servant.

Postscript to the Spectator, Number 502.

N. B. There are in the Play of the Self-Tormentor of Terence, which is allowed a most excellent Comedy, several locidents which would draw Tears from any Mon of Sense, and not one which would move his Laughter.

next the case are underly

Nº 522 Wednesday, October 29.

Adjuro manquam cam me defecturum;

Non, si capiundos mibi sciane esse immicos omues bonines.

Hanc mibi expetivi, contigite conveniunt mores:

valeant.

Qui inter nos discidium wolunt: banc, nist mors, mi adimei nemo. Ter Audr. Act 4 Sc. 2.

I swear newer to forfake her; no, tho' I were sure to make all Men my Enemies: Her I desired; Her I have obtain'd; our Humours agree: Perish all those who wou'd separate us! Death alone shall deprive me of her.

I SHOULD esteem myself a very happy Man, if my Speculations could in the least contribute to the rectifying the Conduct of my Readers in one of the most important Affairs of Life, to wit their Choice in Marinage.

riage. This State is the Foundation of Community, and the chief Band of Society; and I do not think I can be too frequent on Subjects which may give Light to my unmarried Readers in a particular which is so essential to their following Happinels or Misery. A virtuous Dispofition, a good Understanding, an agreeable Person, and an easy Fortune, are the things which should be chiefly regarded on this occasion. Because my present View is to direct a young Lady, who, I mink, is now in doubt whom to take of many Lovers, I shall talk at this time to my female Reader. The Advantages, as I was going to fay, of Sense, Beauty and Riches, are what are certainly the chief Motives to a prudent young Woman of Forsune for changing her Condition; but as she is to have her Eye upon each of these, she is to ask herself whether the Man who has most of these Recommendations in the Lump is not the most desirable. He that has excellent Talents, with a moderate Estate, and an agreeable Perfon, is preferable to him who is only rich, if it were only that good Faculties may purchase Riches, but Riches cannot purchase worthy Endowments. I do not mean that Wit, and a Capacity to entertain; is what should be highly valued, except it is founded upon Good-nature and Humanity. There are many ingenious Men, whole Abilities do little else but make themselves and those about them uneafy: Such are those who are far gone in the Pleasures of the Town, who cannot support Life without quick Sensations and gay Reflexions, and are Strangers to Tranquillity, to right Reason, and a calm Motion of Spirits without Transport or Dejection. These ingenious Men, of all Men living, are most to be avoided by her who would be happy in a Husband. They are immediately fated with Possession, and must necessarily sly to new Acquisitions of Beauty, to pass away the whiling Mo-ments and Intervals of Lie; for with them every Hour is heavy that is not joyful. But there is a fort of Man of Wit and Sense, that can reflect upon his own Make. and that of his Partner, with the Eyes of Reason and Honour, and who believes he offends against both these. if he does not look upon the Woman (who chose him to be under his Protection in Sickness and Health) with the utmost Gratitude, whether from that Moment she

thining or defective in Person or Mind: I say there are those who think themselves bound to supply with Good-nature the Failings of those who love them, and who always think those the Objects of Love and Pity, who came to their Arms the Objects of Joy and Admiration:

OF this latter fort is Lyfander, a Man of Wit, Learning, Sobriety and Good-nature, of Birth and Estate below no Woman to accept, and of whom it might be faid, should he succeed in his present Wishes, his Mistres rais'd his Fortune, but not that the made it. When a Woman is deliberating with herfelf whom the. shall choose of many near each other in other Pretenfions, certainly he of best Understanding is to be preferred. Life hangs heavily in the repeated Conversation of one who has no Imagination to be fired at the feveral Occasions and Objects which come before him, or who cannot fiske out of his Reflexions new Paths of pleafing Discourse. Honest Will Thrash and his Wife, tho' not arried above four Months, have fcarce had a Word to fay to each other this fix Weeks; and one cannot form to one's felf a fillier Picture, than these two Creatures in folemn Pomp and Plenty unable to enjoy their Fortunes, and at a full Stop among a Crowd of Servants, to whose Taste of Life they are beholden for the little Satisfactions by which they can be understood to be so much as barely in being. The Hours of the Day, the Distinctions of Noon and Night, Dinner and Supper, are the greatest Notices they are capable of. This is perhaps representing the Life of a very modest Woman, joined to a dull fellow, more infipid than it really deserves; but I am sure it is not to exalt the Commerce with an ingenious Companion too high, to fay that every new Accident or Object, which comes into fuch a Gentleman's way, gives his Wife new Pleafures and Satisfactions: The Approbation of his Words and Actions is a continual new Feath to her, nor can the enough applaud her good Fortune in having her Life varied every hour, her Mind more improv'd, and her Heart more glad from every Circumstance which they meet with. He will lay out his Invention in forming new Pleasures and Amusements, and make the Fortune Vol. VII.

the has brought him subservient to the Honour and Reputation of her and hers. A Man of Sense who is thus obliged, is ever contriving the Happiness of her who did him fo great a Distinction; while the Fool' is ungrateful without Vice, and never returns a Favour because he is not sensible of it. I would, methinks, have so much to say for myself, that if I sell into the hands of him who treated me ill, he should be sensible when he did so: His Conscience should be of my side whatever became of his Inclination. I do not know but it is the infipid Choice which has been made by those who have the Care of young Women, that the Marriage State itself has been liable to so much Ridicule. But a well chosen Love, mov'd by Passion on both fides, and perfected by the Generolity of one Party, must be adorn'd with fo many handsom Incidents on the other fide, that every particular Couple would be an Example in many Circumstances to all the rest of the Species. shall end the Chat upon this Subject with a couple of Letters, one from a Lover who is very well acquainte with the way of bargaining on these occasions; and the other from his Rival, who has a less Estate, but great Galantry of Temper. As for my Man of Pruder he makes love, as he fays, as if he were already a Father, and laying afide the Passion, comes to the Reason of the thing. with the state of the state of

Madam,

MY Counsel has perused the Inventory of your Estate, and consider'd what Estate you have, which it seems is only yours, and to the Male Heirs of your Body; but, in default of such Issue, to the right Heirs of your Uncle Edward for ever. Thus, Madam, I am advis'd you cannot (the Remainder not being in you) dock the Entail; by which means my Estate, which is Fee-Simple, will come by the Settlement propos'd to your Children begotten by me, whether they are Males or Females; but my Children begotten upon you will not inherit your Lands, except I beget a Son. Now, Madam, since things are so, you are a Woman of that Prudence, and understand

the World so well, as not to expect I should give you more than you can give me.

I am, Madam,

(with great Refpett)

Your most obedient-bumble Servent,

T. W.

THE other Lover's Effate is less than this Gentleman's, but he express'd himself as follows.

Madam.

I HAVE given in my Estate to your Counsel, and desired my own Lawyer to insist upon no Terms, which your Friends can propose for your certain Ease and Advantage: For indeed I have no notion of making Difficulties of presenting you with what cannot make me happy without you.

I am, Madam,

de leaderst out daily

Your most devoted bumble Serwant,

on the land take and which is

B. T.

YOU must know the Relations have met upon this, and the Girl being mightily taken with the latter Epistle, she is laugh'd at, and Uncle Edward is to be dealt with to make her a suitable Match to the worthy Gentleman who has told her he does not care a farthing for her. All I hope for is, that the Lady Fair will make use of the first light Night to show B. T. she understands a Marriage is not to be consider'd as a common Bargain.



CLYRCO HENDERSO

Nº 523 Thursday, October 30.

—— Nunc Augur Apollo, Nunc Lyciæ fortes, nunc & Jove missus ab ipso Interpres Divûm fert borrida justa per auras. Scilicet is superis labor—— Ving. Æn. 4. v. 3762

Now Lycian Lots, and now the Delian God;
Now Hermes is employ'd from Jove's Abode,
To warn him hence; as if the peaceful State
Of heavenly Pow'rs were touch'd with human Fate!

the blue on road I bealth to

DEX DEN

I AM always highly delighted with the discovery of any rising Genius among my Countrymen. For this reason I have read over, with great pleasure, the late Miscellany publish'd by Mr. Pope, in which there are many excellent Compositions of that ingenious Gentleman. I have had a pleasure of the same kind, in perusing a Poem that is just published on the Prospect of Peace, and which, I hope, will meet with such a Reward from its Patrons, as so noble a Performance deserves. I was particularly well pleased to find that the Author had not amused himself with Fables out of the Pagan Theology, and that when he hints at any thing of this nature he alludes to it only as to a Fable.

MANY of our modern Authors, whose Learning very often extends no farther than Owid's Metamorphoses, do not know how to celebrate a great Man, without mixing a Parcel of School-boy Tales with the Recital of his Actions. If you read a Poem on a fine Woman, among the Authors of this Class, you shall see that it turns more upon Venus or Helen, than on the Party concerned. I have known a Copy of Verses on a great Hero highly commended; but upon asking to hear some of the beautiful Passages, the Admirer of it has repeated to me a Speech of Apollo, or a Description of Polypheme.

At other times when I have fearch'd for the Actions of a great Man, who gave a Subject to the Writer, I have been entertain'd with the Exploits of a River-God, or have been forced to attend a Fury in her mischievous Progress, from one End of the Poem to the other. When we are at School it is necessary for us to be acquainted with the System of Pagan Theology, and may be allow'd to enliven a Theme, or point an Epigram with an Heathen God; but when we would write a manly Panegyric, that should carry in it all the Colours of Truth, nothing can be more ridiculous than to have recourse to our Jupiters and Junos.

NO Thought is beautiful which is not just, and no Thought can be just which is not founded in Truth, or at

least in that which passes for such.

IN Mock-Heroic Poems, the Use of the Heathen Mythology is not only excusable but graceful, because it is the Design of such Compositions to divert, by adapting the fabulous Machines of the Ancients to low Subjects, and at the same time by ridiculing such kinds of Ma-chinery in modern Writers. If any are of opinion, that there is a Necessity of admitting these Classical Legends into our ferious Compositions, in order to give them a more Poetical Turn; I would recommend to their Con-Ederation the Pastorals of Mr. Philips. One would have thought it impossible for this kind of Poetry to have sublisted without Fawns and Satyrs, Wood-Nymphs and Water Nymphs, with all the Tribe of rural Deities. But we see he has given a new Life, and a more natural Beauty to this way of Writing, by substituting in the place of these antiquated Fables, the superstitious Mythology which prevails among the Shepherds of our own Country.

VIRGIL and Homer might compliment their Henoes, by interweaving the Actions of Deities with their
Atchievements; but for a Christian Author to write
in the Pagan Creed, to make Prince Eugene a Favourite
of Mars, or to carry on a Correspondence between Bellona
and the Marshal de Villars, would be downright Puerility,
and unpardonable in a Poet that is past fixteen. It is
want of sufficient Elevation in a Genius to describe Realities, and place them in a shining Light, that makes

1 3

him have recourse to such trifling antiquated Fables; as a Man may write a fine Description of Bacchus or Apollo that does not know how to draw the Character of any of his Contemporaries.

IN order therefore to put a flep to this abfurd P I shall publish the following Edict, by virtue of that Sp

tatorial Authority with which I stand invested.

7 HEREAS the Time of a general Peace is, in all appearance, drawing near, being inform'd that there are feveral ingenious Persons who intend to shew their Talents on so happy an Occasion, and being willing, as much as in me lies, to prevent that Effusion of Nonsense, which we have good Cause to apprehend; I do hereby firielly require every Person, who shall write on this Subject, to remember that he is a Christian, and not to facrifice his Catechism to his Poetry. In order to it, I do expect of him in the first place, to make his own Poem, without depending upon Phæbus for any part of it, or calling out for A upon any one of the Muses by Name. I do likewise politively forbid the fending of Mercury with any particular Meffage or Dispatch relating to the Peace and shall by no means fuffer Minerva to take upon her the Shape of any Plenipotentiary concerned in this great Work. I do further declare, that I shall not allow the Destinies to have had an hand in the Deaths of the several thousands who have been slain in the late War, being of opinion that all fuch Deaths may be very well accounted for by the Christian System of Powder and Ball. I do therefore strictly ferbid the Fates to cut the Thread of Man's Life upon any pretence whatfoever, unless it be for the sake of the Rhime. And where as I have good reason to fear, that Neptune will have a great deal of Business on his hands, in several Poems which we may now suppose are upon the Anvil. I do also prohibit his Appearance, unless it be done in Metaphor, Simile, or any very fhort Allusion, and that even here he be not permitted to enter but with great Caution and Circumspection. I defire that the same Rule may be extended to his whole Fraternity of Heathen Gods, it being my defign to condemn every Poem

to the Flames in which Jupiter thunders, or exercises any other Act of Authority which does not belong to him: In short, I expect that no Pagan Agent shall be introduced, or any Pact related which a Man cannot give credit to with a good Conscience. Provided always that nothing herein contained shall extend, or be construed to extend, to several of the Female Poets in this Nation, who shall still be left in sull Possession of their Gods and Goddesses, in the same manner as if this Paper had never been written.

HERY CONTRACTOR

Nº 524 Friday, October 31.

 Sen:

THEN I first of all took it in my head to write Dreams and Visions, I determined to print nothing of that nature, which was not of my own Invention. But feveral laborious Dreamers have of late communicated to me Works of this Nature, which, for their Reputations and my own, I have hitherto suppressed. Had I printed every one that came to my hands, my Book of Speculations would have been little else but a Book of Visions. Some of my Correspondents have indeed been so very modest, as to offer at an Excuse for their not being in a capacity to dream better. I have by me, for example, the Dream of a young Gentleman not past Fisteen. I have likewise by me the Dream of a Person of Quality, and another called the Lady's Dream. In these, and other Pieces of the same nature, it is supposed the usual Allowances will be made to the Age, Condition and Sex of the Dreamer. To prevent this Inundation of Dreams, which daily flows in upon me, I shall apply to all Dreamers of Dreams, the Advice which Epittetus has couched, after his manner, in a very simple and concise Precept. Never tell thy Dreams, says that Philosopher, for the' thou thyself may ft take a Pleafure in telling thy Dream, mosther will take no pleafure in hearing it. After this fhort Preface, I must do justice to two or three Visions which I have lately publish'd, and which I have owned to have been written by other Hands. I shall add a Dream to these, which comes to me from Scotland, by one who declares himself of that Country, and for all I know may be second-sighted. There is, indeed, something in it of the Spirit of John Bungan; but at the same time a certain Sublime, which that Author was never Master of. I shall publish it, because I question not but it will fall in with the Taste of all my popular Readers, and amuse the Imaginations of those who are more prosound; declaring at the same time, that this is the last Dream which I intend to publish this Season.

\$ 1 R,

I WAS last Sunday in the Evening led into a serious. Reslexion on the Reasonableness of Virtue, and great · Folly of Vice, from an excellent Sermon I had heard that Afternoon in my Parish-Church. Among other Observations, the Preacher shew'd us that the Temptations which the Tempter propos'd, were all on a Supposition, that we are either Madmen or roois, or with an Intention to render us fuch; that in no other Affair we would fuffer ourselves to be thus imposed upon, in a Case so plainly and clearly against our visible Interest. · His Illustrations and Arguments carried fo much Persuafion and Conviction with them, that they remained a confiderable while fresh, and working in my Memory ; 'till at last the Mind, fatigued with Thought, gave way to the forcible Oppressions of Slumber and Sleep, whilst Fancy, unwilling yet to drop the Subject, presented mewith the following Vision.

METHOUGHT I was just awoke out of a Sleep, that I could never remember the beginning of; the Place where I found myself to be, was a wide and spacious Plain, sull of People that wandered up and down through several beaten Paths, whereof some sew were straight, and in direct Lines, but most of them winding and turning like a Labyrinth; but yet it appeared to me asterwards, that these last all met in one Issue, so

s that

didn't length meet and face one another, to the not little Amazement of many of them.

IN the midst of the Plain there was a great Fountain:

they called it the Spring of Self-Love; out of it issued two Rivulets to the Eastward and Wostward; the Name: of the first was Heavenly-Wildom, its Water was wonderfully clear, but of a yet more wonderful Effect; the other's Name was Worldly-Wildom, its Water was thick, and yet far from being dormant or stagnating, for it was in a continual violent Agitation; which kept the Travellers whom I shall mention by and by, from being fensible of the Poulness and Thickness of the Water; which had this Effect, that it intoxicated those who drunk it, and made them mistake every Object that lay before them : both Rivulets were parted near their Springs into fo many others, as there were firaight and "crooked Paths, which they attended all along to their f respective Issues.

Lobserv'd from the several Paths many now and thendiverting, to refresh and otherwise qualify themselves for their Journey, to the respective Rivulets that rannear them; they contracted a very observable Courage and Steadings in what they were about, by drinking these Waters. At the end of the Perspective of every fraight Path, all which did end in one Issue and Point, appeared a high Pillar, all of Diamond; casting Rays as bright as those of the Sun into the Paths; which Rays. had also certain sympathizing and alluring Virtues inthem, fo that who foever had made fome confiderable Progress in his Journey onwards towards the Pillar, by the repeated Impression of these Rays upon him, was wrought into an habitual Inclination and Conversion of his Sight. towards it, so that it grew at last in a manner natural tohim to look and gaze upon it, whereby he was kepte " Ready in the straight Paths, which alone went to that ra-

Gratification to his Nature.

AT the Issue of the crooked Paths there was a great black Tower, out of the Center of which freamed a Iong Succession of Flames, which did rife even above the Clouds; it gave a very great Light to the whole Plain, "which 1. 5,

diant Body, the beholding of which was now grown as

which did fometimes outfhine the Light, and oppressed the Beams of the Adamantine Pillar; tho by the Obfervation I made afterwards, it appeared that it was not for any Diminution of Light, but that this lay in the Travellers, who would fometimes step out of the straight Paths, where they lost the full Prospect of the Radiant Pillar, and saw its but side-ways: but the great Light from the black Tower, which was somewhat particularly scorching to them, would generally light and hasten them to their proper Climate again.

* ROUND about the black Tower there were, methoughts, many Thousands of huge missapen ugly Monsters; these had great Nets, which they were perpetually plying and casting towards the crooked Paths, and they would now and then catch up those that were nearest to them: these they took up straight, and whireled over the Walls into the staming Tower, and they were

no more feen nor heard of.

the right Paths to catch the Stragglers, whose Eyes for want of frequent drinking at the Brook that ran by them grew dim, whereby they lost their way; these would sometimes very narrowly miss being catched away, but I could not hear whether any of these had ever been so unfortunate, that had been before very hearty

in the straight Paths.

I confidered all these strange Sights with great Attention, 'till at last I was interrupted by a Chuster of the Travellers in the crooked Paths, who came up to " me, bid me go along with them, and prefently fell to · finging and dancing; they took me by the Hand, and of fo carried me away along with them. After I had fol-· low'd them a confiderable while, I perceiv'd I had loft the black Tower of light, at which I greatly wonder'd; but as I looked and gazed round about me, and faw onothing, I begun to fancy my first Vision had been but ' a Dream, and there was no fuch thing in reality: but then I confider'd, that if I could fancy to fee what was not, I might as well have an Illusion wrought on me at present, and not see what was really before me. I was very much confirmed in this Thought, by the Effect I then just observ'd the Water of Worldly Wisdom

had upon me; for as I had drunk a little of it again. I felt a very sensible Effect in my Head; methought it distracted and disordered all there; this made me stop of a sudden, suspecting some Charm or Inchanten As I was casting about within myself what I should do, and whom to apply to in this case, I spy'd at some distance off me a Man beckning, and making figns to me to come over to him. I cry'd to him, I did not know the Way. He then called to me audibly, to step at least out of the Path I was in; for if I staid there any · longer I was in danger to be catched in a great Net that was just hanging over me, and ready to catch me up; that he wonder'd I was fo blind, or fo distracted, as not to see so imminent and visible a Danger, assuring me, that affoon as I was out of that Way, he would come to me to lead me into a more fecure Path. This he did, and he brought me his Palm full of the Water of Heavenly-Wisdom, which was of very great me to me, for my Eyes were straight cleared, and I saw the great black Tower just before me; but the great Net which I foy'd so near me, cast me in such a Terror, that I ran back as far as I could in one Breath, without looking behind me: then my Benefactor thus bespoke me; You have made the wonderful'st Escape in the World, the Water you used to drink is of a bewitching Nature. you would else have been mightily shocked at the Deformities and Meannels of the Place; for belide the Set of blind Fools in whole Company you was, you may now behold many others who are only bewitched after s another no less dangerous manner. Look a little that way, there goes a Crowd of Passengers, they have indeed so good a Head as not to suffer themselves to be blinded by this bewitching Water; the black Tower is onot vanished out of their fight, they see it whenever they · look up to it; but see how they go side ways, and with their Eyes downwards, as if they were mad, that they may thus rush into the Net, without being beforehand troubled at the Thought of fo miferable a Destruction. Their Wills are so perverse, and their Hearts so fond of the Pleasures of the Place, that rather than forego them they will run all hazards, and venture upon all the Miseries and Woes before them. SEE

" SRE there that other Company, tho' they fliguid drink none of the bewitching Water, yet they take a course bewitching and deluding; see how they the crookedest Paths, whereby they have often the black. Tower behind them, and sometimes see the radiant Co-· lumn fide-ways, which gives them some weak Glimpse of it. These Fools content themselves with that, not knowing whether any other have any more of its Influence and Light than themselves: this Road is called that of Superfiction of Haman Invention; they groffy overlook that which the Rules and Laws of the Place prescribe to them, and contrive some other Scheme and Set of Directions and Prescriptions for themselves, which they hope will ferve their turn. He shewed me many other kind of Fools, which put me quite out of Humour with the Place. At last he carried me to the right Paths, where I found true and folid Pleasure, which entertained me all the way, 'till we came in closer fight of the Pillar, where the Satisfaction increased to that measure that my faculties were not able to contain it; in the firaining of them I was violently waked, not a little grieved at the vanishing of so pleasing a Dream Glafgow, Sept. 29.

RESTRICT TO THE PROPERTY

Nº 525 Saturday, November 1.

'Ο δ' εξε το σώρρον επ' άρετην τ' άγων έρως. Ζηλωτός άνθρωποισιν.

That Love alone, which Virtue's Laws control, Deferves reception in the human Soul.

T is my Custom to take frequent Opportunities of including from time to time, what Success my Speculations meet with in the Town. I am glad to find in particular, that my Discourses on Marriage have been well received. A Friend of mine gives me to understand, from Doctors-Commons, that more Licences have been taken

of feveral pretty Fellows, who have resolved to commence Heads of Families by the first favourable Opportunity: One of them writes me word, that he is ready to enter into the Bonds of Matrimony, provided I will give it him under my hand (as I now do) that as Man may show his Face in good Company after he is married, and that he need not be assumed to treat as Woman with Kindness, who puts herself into his power for Life.

I have other Letters on this Subject, which fay that I am attempting to make a Revolution in the World of Galantry, and that the Confequence of it will be, that a great deal of the sprightliest Wit and Satire of the last Age will be lost: That a bashful Fellow, upon changing his Condition, will be no longer puzzled how to stand the Rallery of his facetious Companions; that he need not own he married only to plunder an Heiress of her Fortune, nor pretend that he uses her ill, to avoid the ridiculous.

Name of a fond Husband.

INDEED if I may speak my Opinion of great part of the Writings which once prevailed among us under the Notion of Humour, they are such as would tempt oneto think there had been an Affociation among the Witsof those times to rally Legitimacy out of our Island. A State of Wedlock was the common Mark of all the Adventurers in Farce and Comedy, as well as the Effavere in Lampoon and Satire, to shoot at, and nothing was a more standing Jest in all Clubs of fashionable Mirth, and ay Conversation. It was determined among those airy Critics, that the Appellation of a Sober Man should fignify a Spiritles Fellow. And I am apt to think it was about the fame time, that Good-nature, a Word for petuliarly elegant in our Language, that fome have affirmed it cannot well be expressed in any other, came: first to be rendered suspicious, and in danger of being transferred from its original Sense to so distant an Idea. mond then fellows by a more marke as that of Folly.

I must confess it has been my Ambition, in the course of my Writings, to restore, as well as I was able, the proper Ideas of things. And as I have attempted this already on the Subject of Marriage in several Papers, I

thall here add some farther Observations which occur to me on the same head.

NOTHING seems to be thought, by our sine Gentlemen, so indispensible an Ornament in fashionable Life, as Love. A Knight-Errant, says Don Quixote, without a Mistress, is like a Tree without Leaves; and a Man of Mode among us, who has not some Fair one to sigh for, might as well pretend to appear dressed, without his Periwig. We have Lovers in Prose innumerable. All our Pretenders to Rhime are prosessed Inamorato's; and there is scarce a Poet, good or bad, to be heard of, who has not some real or supposed Sacharissa to improve his Vein.

IF Love be any Refinement, Conjugal Love must be certainly fo in a much higher degree. There is no comparison between the frivolous Affectation of attracting the Eves of Women with whom you are only captivated by way of Amusement, and of whom perhaps you know nothing more than their Features, and a regular and uniform Endeavour to make yourself valuable, both as Friend and Lover, to one whom you have chosen to be the Companion of your Life. The first is the Spring of a thousand Fopperies, filly Artifices, Falshoods, and perhaps Barbarities; or at best rises no higher than to a kind of Dancing-School Breeding, to give the Person a more sparkling Air. The latter is the Parent of substantial Virtues and agreeable Qualities, and cultivates the Mind while it improves the Behaviour. The Passion of Love to a Mistress, even where it is most fincere, resembles too much the Flame of a Fever; that to a Wife is like the vital Heat.

I have often thought, if the Letters written by Men of Good-nature to their Wives, were to be compared with those written by Men of Galantry to their Mistresses, the former, notwithstanding any Inequality of Stile, would appear to have the advantage. Friendship, Tenderness and Constancy, drest in a Simplicity of Expression, recommend themselves by a more native Elegance, than passionate Raptures, extravagant Encomiums, and slavish Adoration. If we were admitted to search the Cabinet of the beautiful Narcissa, among heaps of Epistles from several Admirers, which are there preserved with equal

Care, how few should we find but would make any one field in the reading, except her who is flattered by them? But in how different a Stile must the wise Benevolus, who converses with that good Sense and good Humour among all his Friends, write to a Wise who is the worthy Object of his utmost Affection? Benevolus, both in public and private, and all occasions of Life, appears to have every good Quality and defirable Ornament. Abroad he is reverenced and esteemed; at home beloved and happy. The Satisfaction he enjoys there, settles into an habitual Complacency, which shines in his Countenance, enlivens his Wit, and seasons his Conversation: Even those of his Acquaintance, who have never seen him in his Retirement, are Sharers in the Happiness of it; and it is very much owing to his being the best and best-beloved of Husbands, that he is the most stedsaft of Friends, and the most agreeable of Companions.

THERE is a sensible Pleasure in contemplating such beautiful Instances of domestic Life. The Happiness of the Conjugal State appears heighten'd to the highest degree it is capable of, when we see two Persons of accomplished Minds, not only united in the same Interests and Affections, but in their Taste of the same Improvements, Pleasures and Diversions. Plies, one of the sinest Gentlemen, and politest Writers of the Age in which he lived, has left us in his Letter to Hispulla, his Wife's Aunt, one of the most agreeable Family-Pieces of this kind I ever met with. I shall end this Discourse with a Translation of it; and I believe the Reader will be of my opinion, that Conjugal Love is drawn in it with a Delicacy which makes it appear to be, as I have represented it, an Orna

PLINY to HISPULLA.

ment as well as a Virtue.

AS I remember the great Affection which was between you and your excellent Brother, and know
you love his Daughter as your own, so as not only to
express the Tenderness of the best of Aunts, but even
to supply that of the best of Fathers; I am sure it
will be a pleasure to you to hear that she proves
worthy of her Father, worthy of you, and of your
and

and her Ancestors. Her Ingenuity is admirable Frugality extraordinary. She loves me, the furest Place of her Virtue; and adds to this a wonderful Disputit to Learning, which the has acquired from her Affect on to me. She reads my Writings, studies them, even gets them by heart. You'd fmile to fee the Co cern the is in when I have a Cause to plead, and t · Joy the thews when it is over. She finds means to have the first News brought her of the Success I meet w in Court, how I am heard and what Decree is made If I recite any thing in public, the cannot refrain placing herfelf privately in some Corner to hear, where with the utmost delight she feasts upon my Applaus Sometimes the fings my Verfes, and accompanies them. with the Lute, without any Master, except Love, the best of Instructors. From these Instances I take the most certain Omens of our perpetual and increasing Happinels; fince her Affection is not founded on my Youth. and Person, which might gradually decay, but she is in-· love with the immortal Part of me, my Glory and Rewho had the Happinels to receive her Education from you, who in your House was accustomed to every thing that was virtuous and decent, and even began to love me by your Recommendation. For, as you had always the greatest Respect for my Mother, you were: pleafed from my Infancy to form me, to commend me, and kindly to prefage I should be one day what my.
Wife fancies I am. Accept therefore our united. Thanks; mine, that you have bestowed her on me, and hers, that you have given me to her, as a mutuall Grant of Joy and Felicity.

Valentina de la como y **Esta de la como** de la como de

The first transfer to the court of the contract to the contract of the contrac

Person de la respecta en la compania de la compania del compania de la compania de la compania del compania de la compania del compania de la compania de la compania de la compania del compania de la compania de la compania de la compania de la compania del compania

Nº 526 Monday, November 3.

by no mosas ones to falour

- Forties where loris. . Ovid. Met. L 2. v. 127.

Kiep a fiff Rein.

AM very lath to come to Extremities with the young Gentlemen mention'd in the following Letter, and do not care to chastife them with my own Hand, till I am forcid by Provocations too great to be fuffer'd without the absolute Destruction of my Speciatorial Digty: The Crimes of these Offenders are placed under e Observation of one of my chief Officers, who is posted just at the Entrance of the Pass between London and Westinfler. As I have great confidence in the Capacity, Refolution and Integrity of the Person deputed by me to give an account of Enormities, I doubt not but I shall soon have before me all proper Notices which are requifite for the Amendment of Manners in public, and the Instruction of each Individual of the Livering Species in what is due from him, in respect to the whole Body of Mankind. The prefent Paper shall confist only of the above-mentioned Letter, and the Copy of a Deputation which I have given to my trufty Friend Mr. John Shy; wherein he is charged to notify to me all that is necessary for my Animadversion upon the Delinquents mentioned by my Conrespondent, as well as all others described in the said Deputation, e way, a facult be under force correct.

To the SPECTATOR-GENERAL of Great-Britain. lake that

I grant it does look a little familiar, but I must call

at the dotted of

Dear Dumb.

BEING got again to the farther end of the Wifome account of the Behaviour of our Hackney-Coach-

men fince my last. These indefatigable Gentlemen, without the least Design, I dare say, of Self-Interest or Advantage to themselves, do still ply as Volunteers Day and Night for the Good of their Country. I will not trouble you with enumerating many Parti-culars, but I must by no means omit to inform you of an infant about fix foot high, and between twent and thirty Years of Age, who was feen in the Arms of a Hackney-Coachman driving by Will's Coffee-house in Covent-Garden, between the Hours of sour and five in the Afternoon of that very Day, wherein you publish'd a Memorial against them. This impudent young Cur, tho' he could not fit in a Coachbox without holding, yet would he venture his Neck to bid defiance to your Spectatorial Authority, or to any thing that you countenanced. Who he was I know not, but I heard this Relation this Morning from Gentleman who was an Eye-Witness of this his Impudence; and I was willing to take the first opportunity to inform you of him, as holding it extremely requi-" fite that you should nip him in the Bud. But I am myfelf most concerned for my Fellow-Templars, Fellow-Students, and Fellow-Labourers in the Law. I me fuch of them as are dignified and diffinguished under the Denomination of Hackney-Coachmen. Such asp ing Minds have these ambitious young Men, that they cannot enjoy themselves out of a Coach-box. It is however an unspeakable Comfort to me, that I can now tell you, that some of them are grown so bashful as to fludy only in the Night-time, or in the Country. The other Night I spied one of our young Gentlemen very diligent at his Lucubrations in Fleet-fireet; and by the way, I should be under some concern, lest this hard Student should one time or other crack his Brain with studying, but that I am in hopes Nature has taken care to fortify him in proportion to the great 'Undertakings he was defign'd for. Another of my Fellow-Templars, on Thursday last, was getting up into his Study at the Bottom of Grays-Inn-Lane, in order, I suppose, to contemplate in the fresh Air. Now, Sir, my Request is, that the great Modesty of these two Gentlemen may be recorded as a Pattern to the reft;

rest; and if you would but give them two or three Touches with your own Pen, tho you might not perhaps prevail with them to delist intirely from their Meditations, yet I doubt not but you would at least preferve them from being public Speciacles of Folly in our Streets. I fay, two or three Touches with your own Pen; for I have really observed, Mr. S. a.c., that the with little c's, how infructive foever they may be, do not carry with them that Authority as the others. I do again therefore defire, that, for the fake of their dear Necks, you would bestow one Pensul of your own Inle-upon them. I know you are loth to expose them; and it is, I must confess, a thousand Pities that any your Gentleman, who is come of honest Parents, should be brought to public Shame: And indeed I should be glad to have them handled a little tenderly at the first; but if fair means will not prevail, there is then no other way to reclaim them, but by making use of some wholsom Severities; and I think it is better that a Dozen or two of fuch good-for-nothing Fellows should be made Examples of, than that the Reputation of some Hundreds of as hopeful young Gentlemen as myfelf should fuffer thro' their Folly. It is not, however, for me to direct you what to do; but, in short, if our Coachmen will drive on this Trade, the very first of them that I do find meditating in the Street, I shall make bold to take the Number of his Chambers, together with a Note of his Name, and dispatch them to you, that you may chaftife him at your own Discretion.

The self to not the lam, Dear Spec, they pairte the Courandred co the manife and For ever Yours, bolant sig with a lie wow and Moles Greenbag, i no Efq; if you pleafe. inquitt mores as store

is Comment of a resource to P. S. Tom, Hammercloth, one of our Coachmen, is onow pleading at the Bar at the other end of the Room, but has a little too much Vehemence, and throws out his Arms too much to take his Audience with a good Grace. logeni il cell gent medw geftert edem et esenes.

To my Loving and Well-beloved John Sty, Haberdasser of Hats, and Tobacconist, between the Cities of London and Westminster.

AT HEREAS frequent Diforders, Affronts, Indignia ties, Omissions, and Trespasses, for which there are no Remedies by any Form of Law, but which apparently diffure and disquiet the Minds of Men, happen sear the Place of your Refidence; and that you are, as well by your commedious Situation, as the good Parts with which you are endowed, properly qualified for the Observation of the said Offences; I do hereby authorise and depute you, from the Hours of Nine in the Morning, till Four in the Afternoon, to keep a strict Eye upon all Persons and Things that are conveyed in Coaches, carried in Carts, or walk on Foot from the City of Lowdon to the City of Westminster, or from the City of Wa minster to the City of London, within the said Hours. You are therefore not to depart from your Observatory at the End of Devereux-Court during the faid space of each Day; but to observe the Behaviour of all Persons who are fuddenly transported from flamping on Pebbles to lit at ease in Chariots, what Notice they take of their Foot-Acquaintance, and fend me the speediest Advice, when they are guilty of over-looking, turning from, or sppearing grave and distant to their old Friends. When Man and Wife are in the same Coach, you are to see whether they appear pleafed or tired with each other, and whether they carry the due Mean in the Eye of the World, between Fondness and Coldness. You are carefully to behold all fuch as shall have Addition of Honour or Riches, and report whether they preserve the Countenance they had before fuch Addition. As to Persons on Foot, you are to be attentive whether they are pleased with their Condition, and are dress'd suitable to it; but especially to distinguish such as appear discreet, by a low-heel Shoe, with the decent Ornament of a Leather-Garter: To write down the Names of such Country Gentlemen as, upon the Approach of Peace, have left the Hunting for the Military Cock of the Hat: Of all who strut, make a Noise, and swear at the Drivers of Coaches to make hafte, when they fee it impossible they thould should pair: Of all young Gentlemen in Coach-boxes, who labour at a Perfection in what they are fure to be excelled by the meanest of the People. You are to do all that in you lies that Coaches and Passengers give way according to the Course of Business, all the Morning in Term-Time towards Westminster, the rest of the Year towards the Exchange. Upon these Directions, together with other secret Articles herein inclosed, you are to go vern yourself, and give Advertisement thereof to me at all convenient and spectatorial Hours, when Men of Rusiness are to be seen. Hereof you are not to fail. Given under my Seal of Office.

The SPECTATOR

ENCORPORT OF TOTAL

527 Tuelday, November 4

Pacile invenies & pejorem, & pejus moratam; Meliarem neque tu reperies, neque fol videt.

Plautus in Stiche.

You will eafily find a worse Woman; a better the Sun never spone upon.

A M so tender of my Women-Readers, that I cannot defer the Publication of any thing which concerns their Happiness or Quiet. The Repose of a married Woman is consulted in the first of the following Letters, and the Felicity of a Maiden Lady in the second. I call it a Felicity to have the Addresses of an agreeable Man: and I think I have not any where seen a prettier Application of a Poetical Story than that of his, in making the Tale of Cephalus and Procris the History Picture of a Fan in so galant a manner as he addresses it. But see the Letters.

Mr. SPECTATOR,

Is now almost three Months since I was in Town about some Business; and the Hurry of it being over, took Coach one Afternoon, and drove to see a Relation, who married about six Years ago a wealthy Citizen.

tizen. I found her at home, but her Husband gone to the Exchange, and expected back within an Hour at a farthest. After the usual Salutations of Kindness, as a hundred Questions about Friends in the Country, w fat down to Piquet, played two or three Games, a drank Tea. I should have told you that this was my fecond time of feeing her fince Marriage; but before the ' lived at the same Town where I went to School; so that the Plea of a Relation, added to the Innocence of my Youth; prevailed upon her good-humour to indulge me in a freedom of Conversation as often, and oftner, than the first Discipline of the School would allow of. You may easily imagine after such an Acquaintance we-might be exceeding merry without any Offence, as in calling to mind how many Inventions I had been put to in delading the Master, how many · Hands forged for Excuses, how many times been fick in perfect Health; for I was then never fick but at School, and only then because out of her Company. We had whiled away three Hours after this manner. when I found it past Five; and not expecting her Husband would return 'till late, rose up, told her I hould go early next Morning for the Country: She kindly answered she was afraid it would be long before fhe faw me again; fo I took my leave and parted. Now, Sir, I had not been got home a Fortnight, when I received a Letter from a Neighbour of theirs, that ever fince that fatal Afternoon the Lady had been most inhumanly treated, and the Husband publicly flormed that he was made a Member of too numerous a Society. He had, it feems, liftned most of the time my Coufin and I were together. As jealous Ears always hear double, fo he heard enough to make him mad; and as ' jealous Eyes always fee thro' Magnifying-Glasses, so he was certain it could not be I whom he had feen, a beardless Stripling, but fancied he saw a gay Gentleman of the Temple, ten Years older than myfelf; and for that reason, I presume, durst not come in, nor take any notice when I went out. He is perpetually asking his Wife if the does not think the time long (as the faid ' she should) 'till she see her Cousin again. Pray, Sir, ! what can be done in this Case ? I have writ to him to 'affure

affine him I was at his House all that Afternoon expecking to fee him: His Answer is, 'tis only a Trick of hers, and that he neither can nor will believe me. The parting Kifs I find mightily nettles him, and confirms him in all his Errors. Ben Johnson, as I re-member, makes a Foreigner in one of his Comedies, admire the desperate Valour of the bold English, who let out their Wives to all Encounters. The general Cultom of Salutation should excuse the Favour done me, or you should lay down Rules when such Distinctions are to be given or omitted. You cannot imagine, Sir, how troubled I am for this unhappy Lady's Miffortune, and beg you would infert this Letter, that the " Husband may reflect upon this Accident coolly. It is no small matter, the Ease of a virtuous Woman for her whole life: I know the will conform to any Regularifies (tho' more strict than the common Rules of our · Country require) to which his particular Temper shall incline him to oblige her. This Accident puts me in mind how generously Pifistratus the Athenian Tyrant behaved himself on a like occasion, when he was instigated by his Wife to put to death a young Gentleman, because being passionately fond of his Daughter, he * kissed her in public as he met her in the Street; What " (fays he) shall we do to those who are our Exemies, if we do thus to those who are our Friends? I will not trouble you much longer, but am exceedingly concern'd s left this Accident may cause a virtuous Lady to lead a miserable Life with a Husband, who has no grounds for his Jealoufy but what I have faithfully related, and ought to be reckoned none. Tis to be fear'd too, if at last he sees his Mistake, yet People would be as · flow and unwilling in disbelieving Scandal, as they are quick and forward in believing it. I shall endeavour to enliven this plain honest Letter with Ovid's Rela-' tion about Cybele's Image. This Ship wherein it was s aboard was stranded at the Mouth of the Tiber, and the Men were unable to move it, 'till Claudia, a Virgin, but suspected of Unchassity, by a slight Pull hawled it in. The Story is told in the fourth Book of the Fasti.

Parent of Gods; began the susping Fair, Reward or pseiffe, but ob! boar my Pray'r.

If Lewdness e'er desil'd my Virgin Bloom, From Heav's with Juffice I receive my Doom : But if my Honour yet has known no Stain Thou, Goddess, thou my Innocence maintain; Thou, whom the nicest Rules of Goodness Sway'd, Vouchfafe to follow an unblemif d Maid. She poke, and touch'd the Cord with glad Surprife, (The Truth was witnefeld by ten thousand Eyes) The pitying Goddess easily comply'd,
Follow'd in triumph, and adorn'd her Guide; While Claudia, blufbing fill for paft Difgrace, March'd filent on with a flow folemn Pace: Nor yet from Some was all Distrust removed, The Heav'n Such Virtue by Such Wonders provid. to solut tolinamo Sit that Bith ston oil) solte

Your very humble Servant

av I waited the our curavity of phocasons w Philagnote make to sall k as Valled buyered

Mr. SPECTATOR

of or still and but bottom. YOU will oblige a languishing Lover, if you will please to print the inclosed Verses in your next Paper. If you remember the Metamorphofu, you know Procris, the fond Wife of Capbalus, is faid to have made her Husband, who delighted in the Sports of the Wood, a present of an unerring Javelin. In process of time he was so much in the Forest, that his Lady fuspected he was pursuing some Nymph, under the pretence of following a Chace more innocent. Under this Suspicion she hid herself among the Trees, to obferve his Motions. While the lay conceal'd, her Hufband, tired with the Labour of Hunting, came within her hearing. As he was fainting with Heat, he cried out, Aura veni; Ob charming Air approach.

THE unfortunate Wife, taking the Word Air to be the name of a Woman, began to move among the Bushes; and the Husband believing it a Deer, threw his Javelin and killed her. This history painted on a Fan, which I prefented to a Lady, gave occasion to

my growing poetical.

Come gentle Air 1 th' Addian Shepherd stid,
While Procris panted in the secret Shade;
Come gentle Air 1 the fairer Delia cries,
While at her Feet her Savain expiring lies.
Lo the glad Gales o'er all her Beauties stray,
Breathe on her Lips, and in her Bosom play.
In Delia's Hand this Toy is satal sound,
Nor did that sabled Dart more surely anound.
Both Gifts destructive to the Givers prove,
Alike both Lovers sall by those they love:
Yet guiltless too this bright Destroyer livet,
At random anounds, nor knows the Wound she girdes.
She views the Story with attentive Eyes,
And pities Procris, while her Lover dies.

SO NOT WITH STANKING

Nº 528 Wednesday, November 5.

Dum potuit, solit a gemitum wirtute repressit.
Ovid. Met. 1. 9. v. 1625

With wonted Fortitude she bore the Smart, And not a Grone confess a ber burning Heart. Gay.

Mr. SPECTATOR,

I W H O now write to you, am a Woman loaded with Injuries, and the Aggravation of my Misfortune is, that they are such which are overlooked by the generality of Mankind, and tho the most afflicting imaginable, not regarded as such in the general Sense of the World. I have hid my Vexation from all Mankind; but have now taken Pen, Ink, and Paper, and am resolved to unbosom myself to you, and lay before you what grieves me and all the Sex. You have very often mentioned particular Hardships done to this or that Lady; but, methinks, you have not in any one Speculation directly pointed at the partial Freedom Men take, the unreasonable Confinement Women are obliged to, in the only Circumstance in which we are necessarily to have a Commerce with them, that of Love. The Case Vol. VII.

of Celibacy is the great Evil of our Nation; and the Indulgence of the vicious Conduct of Men in that State, with the Ridicule to which Women are exposed, though ever so virtuous, if long unmarried, is the Root of the greatest Irregularities of this Nation. To thew you, Sir, that the you never have given as the Catalogue of a Lady's Library as you promised, we read good Books of our own choosing. I shall insert on this occasion a A Paragraph or two out of Echard's Roman Hiftory. In the 44th Page of the second Volume the Author observes. that Augustus, upon his Return to Rome at the end of a War, received Complaints that too great a Number of the young Men of Quality were unmarried. The Emperor thereupon assembled the whole Equestrian Order; and having feparated the Married from the Single, did particular Honours to the former, but he told the latter. that is to fay Mr. SPECTATOR, he told the Bache-Iors, "That their Lives and Actions had been to pecu-"liar, that he knew not by what Name to call 'em ; " not by that of Men, for they performed nothing that " was manly; not by that of Citizens, for the City might er perish notwithstanding their Care; nor by that of Re-" mans, for they defigned to extirpate the Roman Name." Then proceeding to shew his tender Care and hearty . Affection for his People, he further told them, "That their Course of Life was of such pernicious Consequence " to the Glory and Grandeur of the Roman Nation, that " he could not choose but tell them, that all other Crimes put together could not equalize theirs: For they were " guilty of Murder, in not fuffering those to be born "which should proceed from them; of Impiety, in causing the Names and Honours of their Ancestors to " cease; and of Sacrilege, in destroying their Kind, which so proceeded from the immortal Gods, and Human Na-" ture, the principal thing consecrated to em: Therefore in this Respect they dissolved the Government, in dis-" obeying its Laws; betrayed their Country, by making it barren and waste; nay and demolished their City, in depriving it of Inhabitants. And he was fenfible so that all this proceeded not from any kind of Virtue or Abstinence, but from a Looseness and Wantonness, which ought never to be encouraged in any Civil Go"Vernment." There are no Particulars dwelt upon that det us into the Conduct of these young Worthies, whom this great Emperor treated with so much Justice and Indignation; but any one who observes what passes in this Town, may very well frame to himself a Notion of their Riots and Debaucheries all Night, and their apparent Preparations for them all Day. It is not to be doubted but these Romans never passed any of their Time innocently but when they were afleep, and never flept but when they were weary and heavy with Excelles, ' and flept only to prepare themselves for the Repe-tition of them. If you did your Duty as a Spect Aof Births, Marriages, and Burials; and when you had deducted out of your Deaths all fuch as went out of the World without marrying, then cast up the Number of both Sexes born within such a Term of Years last past, you might from the fingle People departed make some useful Inferences or Guesses how many there are left unmarried, and raife some useful Scheme for the Amendment of the Age in that particular. I have not Patience to proceed gravely on this abominable Libertinism; for ' I cannot but reflect, as I am writing to you, upon a ' certain fascivious Manner which all our young Gentle-' men use in public, and examine our Eyes with a Petu-' lancy in their own, which is a downright Affront to Modesty. A disdainful Look on such an Occasion is return'd with a Countenance rebuked, but by averting their Eyes from the Woman of Honour and Decency to some slippant Creature, who will, as the Phrase is, be kinder. I must set down things as they come into my ' Head; without standing upon Order. Ten thousand to one but the gay Gentleman who stared, at the same time is an Housekeeper; for you must know they have ' got into a Humour of late of being very regular in their Sins, and a young Fellow shall keep his four Maids and three Footmen with the greatest Gravity imagi-' nable. There are no less than fix of these venerable Housekeepers of my Acquaintance. This Humour among young Men of Condition is imitated by all the World below them, and a general Diffolution of Manners arises from this one Source of Libertinism, without ' Shame K 2

Shame or Reprehension in the Male Youth. It is from this one Fountain that so many beautiful helples young. Women are factific d and given up to Lewdness, Shame, .
Poverty and Difease. It is to this also that so many excellent young Women, who might be Patterns of conjugal Affection and Parents of a worthy Race, pine un der unhappy Passions for such as have not Attention . enough to observe, or Virtue enough to prefer them to their common Wenches. Now, Mr. SPECTATOR, I must be free to own to you, that I myself suffer a tasteless insipid Being, from a Consideration I have for a Man who would not, as he has faid in my hearing. resign his Liberty as he calls it, for all the Beauty, and · Wealth the whole Sex is possessed of. Such Calamities as these would not happen, if it could possibly be brought about, that by fining Bachelors as Papi Convict, or the like, they were diflinguished to their disadvantage from the rest of the World, who fall in with the Measures of Civil Societies. Lest you should. think I speak this as being, according to the senseless rude Phrale, a malicious old Maid, I shall acquaint you I am a Woman of Condition not now three and twenty, and have had Proposals from at least ten different Men, and the greater Number of them have upon the Upshot resuled me: Something or other is always amis when the Lover takes to some new Wench: A Settlement is eafily excepted against; and there is very little Recourse to avoid the vicious Part of our · Youth, but throwing one's felf sway upon some lifeless · Blockhead, who, tho' he is without Vice, is also without Virtue. Now-a days we must be contented if we a can get Creatures which are not bad, good are not to be expected. Mr. SRECTATOR, I fat near you . the other Day, and think I did not displease your · Spectatorial Eye fight; which I shall be a better Judge of when I fee whether you take notice of these Evils s your own way, or print this Memorial dictated from · the difdeinful heavy Heart of do describer de las Aceta de constantes

SIR

art of U.S.

Tour most evedient bumble Servant,

Rachel Welladay

ordinated to take place of a P

bur law. November 6.

Singula queque locum tenemi fortità devente.

Let so'ry shing bases its due Plate,

ROTCOMMON me of that I ton hade no delutered frome at the on

PON the hearing of several late Disputes concerning Rank and Precedence, I could not forbear amuting mylelf with some Observations, which I ticular. By the Learned World I here mean at large, all those who are any way concerned in Works of Literature, whether in the Writing, Printing or Repeating Part. To begin with the Writers; I have observed that the Author of a Folio, in all Companies and Conversations, fets himfelf above the Author of a Quarto; the Author of a Quarto above the Author of an Octavo; and fo on, by a gradual Descent and Subordination, to an Author in Twenty-Fours. This Diffinction is fo well observed, that in an Assembly of the Learned, I have feen a Folio Writer place himself in an Elbow-chair, when the Author of a Dugalecimo has. out of a just Deference to his superior Quality, seated himfelf upon a Squab. In a word, Authors are usually ranged in Company after the same manner as their Works are upon a Shelf.

THE most minute Pocket-Author hath beneath him the Writers of all Pamphlets, or Works that are only flitched. As for the Pamphleteer, he takes place of none but of the Authors of fingle Sheets, and of that Fraternity who publish their Labours on certain Days, or on every Day of the Week. I do not find that the Precedency among the Individuals, in this latter Class of Writ-

ers, is yet fettled,

FOR my own part, I have had so strict a regard to the Ceremonial which prevails in the Learned World,

that I never prefumed to take place of a Pamphleteer 'till my daily Papers were gathered into those two first No-lumes, which have already appeared. After which, I naturally jumped over the Heads not only of all Pamphleteers, but of every Odaws Writer in Great-Britain, that had written but one Book. I am also informed by my Bookfeller, that fix Odavos have at all times been look'd upon as an Equivalent to a Folio, which I take notice of the rather, because I would not have the learned World furprised, if after the Publication of half a dozen Volumes I take my Place accordingly. When my scattered Forces are thus rallied, and reduced into regular Bodies, I flatter myfelf that I shall make no despicable Figure at the head

WHETHER these Rules, which have been reof them. ceived time out of mind in the commonwealth of Letters, were not originally established with an Eye to our Paper Manufacture, I shall leave to the Discussion of others, and shall only remark further in this place, that all Printers and Bookfellers take the Wall of one another, according to the abovementioned Merits of the Authors to whom

they respectively belong.

I come now to that point of Precedency which is fettled among the three learned Proteffions, by the Wildom of our Laws. I need not here take notice of the Rank which is allotted to every Doctor in each of these Profesfions, who are all of them, though not fo high as Knights, yet a Degree above Squires; this last Order of Men being the illiterate Body of the Nation, are confequently thrown together into a Class below the three learn-ed Professions. I mention this for the sake of several Rural 'Squires, whose reading does not rise so high as to the present State of England, and who are often apt to usurp that Precedency which by the Laws of their Country is not due to them. Their want of Learning, which has planted them in this Station, may in some measure extenuate their Misdemeanour; and our Professors ought to pardon them when they offend in this particular, considering that they are in a state of Ignorance, or, as we usually say, do not know their Right Hand from in the last state of the party that their Left. 1 A 201 At all fronts I all the

THERE is another Tribe of Perfons who are Retainers to the Learned World, and who regulate them-felves upon all occasions by feveral Laws peculiar to their Body. I mean the Players or Actors of both Sexes, Among these it is a standing and uncontroverted Principle, that a Tragedian always take place of a Comedian; and 'tis very well known the merry Drolls who make us laugh are always placed at the lower end of the Table, and in every Entertainment give way to the Dignity of the Buskin. It is a Stage Maxim, Once a King, and always a King. For this reason it would be thought very ablurd in Mr. Bullock, notwithstanding the Height and Gracefulness of his Person, to fit at the Right Hand of an Hero, tho he were but five Foot high. The same Distinction is observed among the Ladies of the Theatre. Queens and Heroines preserve their Rank in private Conversation, while those who are Waiting Women and Maids of Honour upon the Stage, keep their Distance also behind the Scenes.

I shall only add, that by a Parity of Reason, all Writers of Tragedy look upon it as their due to be seated, served, or saluted before Comic Writers: Those who deal in Tragi-Comedy usually taking their Seats between the Authors of either side. There has been a long Dispute for Precedency between the Tragic and Heroic Poets. Aristotle would have the latter yield the Pas to the former; but Mr. Dryden and many others would never submit to this Decision. Burlesk Writers pay the same Deserence to the Heroic, as Comic Writers to their serious Brothers in the Drama.

BY this short Table of Laws, Order is kept up, and Distinction preserved in the whole Republic of Letters.



and an intelligence of the state of the content of the state of the st

er den 1901 vister und narrolleren zu benricht aus der 1400 auf der 1500 auch der 1500

K 4

Friday,

Nº 530 Friday, November 7.

Sic wifum Voueri; cui placet impares
Formas atque animus fub juga abouen
Sawo mittore cum jaco. Hor. Od. 33, 1. 1. 7. 10.

Thus Venus sports: The Rich, the Base,
Unlike in Portune, and in Face,
To disagreeing Love provokes;
When cruelly jocose,
She ties the fatal Noose,
And binds Unequals to the brazen Yohes.

MARKET AND A STREET

CREECE

Marriage, in some part or other of their Lives to enter into the Fraterney which they have rediculed, and to see their Rallery return upon their own Heads. I scarce ever knew a Woman hater that did not, sooner or later, pay for it. Marriage, which is a Blessing to another Man, falls upon such an one as a Judgment. Mr. Congress's Old Bacheler is set forth to us with much Wit and Humour, as an Example of this kind. In short, those who have most distinguished themselves by railing at the Sex in general, very often make an honourable Amends, by choosing one of the most worthless Persons of it, for a Companion and Yoke sellow. Hymen takes his Revenge in kind, on those who turn his Mysteries into Ridicule.

MY Friend Will Honeycomb, who was so unmercifully witty upon the Women, in a couple of Letters, which I lately communicated to the Public, has given the Ladies ample Satisfaction by marrying a Farmer's Daughter; a piece of News which came to our Club by the last Post. The Templar is very positive that he has married a Dairymaid: But Will, in his Letter to me on this occasion, sets the best Face upon the matter that he can, and gives a more tolerable Account of his Spouse. I must confess I suspected something more than ordinary, when upon open-

ing the Letter I tound that Will was fallen off from his former Garety, having changed Door Spec, which was his ultral Salute at the Beginning of the Letter, into My working Friend, and funderibed himself in the latter end of it at full length Willam Honeycomb. In finor, the gay, the loud, the vain Will Honeycomb, who had made Love to every great Fortune that has appeared in Town for above thirty years together, and boalled of Favours from Ladies whom he had never feen, is at length wedded to a plain Country Gart.

H15 Letter gives us the Picture of a converted Rake.

HIS Letter gives us the Pleture of a converted Rake. The fober Character of the Husband is dashed with the Man of the Town, and enlivened with those little Cantphrases which have made my Friend Will often thought very pretty Company. But let us hear what he fays for

limie f.

My werthy Friends

QUESTION not but you, and the rest of my Acquaintance, wonder that I who have lived in the Smoke and Galantries of the Town for thirty Years together, should all on a sudden grow fond of a Coun-try Life. Had not my Dog of a Steward run away as " he did, without making up his Accounts, I had fill been immerfed in Sin and Sea-Coal. But lince my "late forced Ville to my Effate, I am to pleafed with is, that I am refolved to live and die upon it. I am every day abroad among my Acres, and can fearer forbear filling my Letter with Breezes, Shades, Plowers, Meadows, and putling Streams. The Simplicity of Manners, which I have heard you fo often speak of, and which appears here in perfection, charms me wonderfully. As an Inflance of it, I must acquaint you, and by your means the whole Club, that I have lately married one of my Tenant's Daughters. She is born of honest Parents, and though the has no Portion, the has a great deal of Virtue. The natural Sweetness and Innocence of her Behaviour, the Freshness of her Complexion, the unaffected Turn of her Shape and Person. ' shot me through and through every time I saw her, and did more Execution upon me in Grogram, than the greatest Beauty in Town or Court had ever done in K 5

Brocade. In thort, the is fuch an one as promifes me a good Heir to my Estate; and if by her means I can not leave to my Children what are faifly called the Gifts of Birth, high Titles and Alliances, I hope to convey to them the more real and valuable Gifts of Birth, strong Bodies, and healthy Constitutions. As for your fine Women, I need not tell thee that I know them. I have had my share in their Graces, but no more of that. It shall be my Business hereafter to live the Life of an honest Man, and to act as becomes the Master of a Family. I question not but I shall draw upon me the Rallery of the Town, and be treated to the Tune of The Marriage Hater match'd; but I am prepared for it. I have been as witty upon others in my time. To tell thee truly, I faw fuch a Tribe of fashionable young fluttering Coxcombs shot up, that I did not think my Post of an Homme de ruelle any longer tenable. I felt a certain Stiffness in my Limbs, which intirely destroyed that Jantine's of Air I was once Master of. Besides, for I may now confess my Age to thee, I have been eight and forty above these twelve Years. Since my Retirement into the Country will make a Vacancy in the Club, I could wish you would fill up my Place with my Friend Tom Dapperwit. He has an infinite deal of Fire, and knows the Town. For my own part, as I have faid before, I shall endeavour to live hereafter fuitable to a Man in my Station, as a prudent Head of a Family, a good Husband, a careful Father (when it shall so happen) and as

Your most fincere Friend, and bumble Servant,

WILLIAM HONETCOME and the same the same of the second section of the second second



to stop to be the consequence of the confidence that their helits?

Sallovinustanes: Desa

Nº 531 Saturday, November 8.

Qui mare & terras variisque mundum Temperat boris: Unde nil majus generatur ipso, Nec viges quicquam simile aut secundum. Hor. Od. 12.1.1. v. 15.

Who guides below, and rules above, The great Disposer, and the mighty King: Than He none greater, next him none, That can be, is, or was; Supreme he singly fills the I brone.

CREECH.

Simonides being ask'd by Dionysius the Tyrant what God was, desir'd a Day's time to consider of it before he made his Reply. When the Day was expired, he desired two Days; and afterwards, instead of returning his Answer, demanded still double time to consider of it. This great Poet and Philosopher, the more he contemplated the Nature of the Deity, sound that he waded but the more out of his Depth; and that he lost himself in the Thought, instead of finding an End of it.

IF we consider the Idea which wise Men, by the Light of Reason, have framed of the Divine Being, it amounts to this: That he has in him all the Perfection of a Spiritual Nature; and since we have no Notion of any kind of spiritual Persection but what we discover in our own Souls, we join Infinitude to each kind of these Persections, and what is a Faculty in an human Soul, becomes an Attribute in God. We exist in Place and Time, the Divine Being fills the Immensity of Space with his Presence, and inhabits Eternity. We are possessed of a little Power and a little Knowledge, the Divine Being is Almighty and Omniscient. In short, by adding Infinity to any kind of Persection we enjoy, and by joining a littles.

these different kinds of Perfections in one Being, we form

our idea of the great Sovereign of Nature.

THOUGH every one who thinks must have made this Observation, I shall produce Mr. Locke's Authority to the same purpose, out of his Essay on Human Understanding. ' If we examine the Idea we have of the incomprehenfible Supreme Being, we shall find, that we come by it the fame way; and that the complex blear we have both of God and separate Spirits, are made up of the fimple Ideas we receive from Reflection: w. g. having, from what we experiment in ourselves, got the Ideas of Existence and Duration, of Knowledge and Power, of Pleasure and Happiness, and of several other Qua-· lities and Powers, which it is better to have than to be without; when we would frame an Idea the most fuitable we can to the Supreme Being, we enlarge every one of these with our Like of Infinity; and so putting them together, make our Complex Idea of · God.

of spiritual Persection, besides those which are lodged in, an human Soul; but it is impossible that we should have Ideas of any kinds of Persection, except those of which we have some small Rays and short impersect Strokes in ourselves. It would be therefore a very high Presumption to determine whether the Supreme Being has not many more Attributes than those which enter into our Conceptions of him. This is certain, that if there be any kind of Spiritual Persection which is not marked out in an human Soul, it belongs in its sulness to the Divine Mature.

SEVER AL eminent Philosophers have imagined that the Soul, in her separate State, may have new Faculties springing up in her, which she is not capable of exerting during her present Union with the Body; and whether these Faculties may not correspond with other Attributes in the Divine Nature, and open to us hereafter new matter of Wonder and Adoration, we are altogether ignorant. This, as I have said before, we ought to acquiesce in, that the Sovereign Being, the great Author of Nature, has in him all possible Persection, as well in Kind as in Degree;

to speak according to our Methods of conceiving. I stall only add under this Head, that when we have raifed our Notion of this infinite Being as high as it is possible for the Mind of Man to go, it will fall infinitely fhort of what he really is. There is no end of his Greatness: The most exalted Creature he has made, is only capable of adoring it.

none but himfelf can comprehend it.

THE Advice of the Son of Sirach is very just and fublime in this Light. By his Word all things confift. We may speak much, and yet come short: wherefore in sum. be is all. How fall we be able to magnify bim? For be is great above all his Works. The Lord is terrible and very great; and marvellous in his Power. When you glorify the Lord, exalt bim as much as you can: for even yet will be far exceed. And when you exalt him, put forth all your strength, and be not weary; for you can never go far enough. Who hath feen bim, that he might tell us? And who can magnify him as he is? There are yet bid greater things than thefe be, for we have feen but a few

of his Works.

I have here only confidered the Supreme Being by the Light of Reason and Philosophy. If we would see him in all the Wonders of his Mercy we must have secourfe to Revelation, which represents him to us, not only as infinitely Great and Glorious, but as infinitely Good and Inft in his Difpensations towards Man. But as this is a Theory which falls under every one's Confideration, tho indeed it can never be fufficiently confidered, I shall here only take notice of that habitual Worthip and Veneration which we ought to pay to this Almighty Being. We should often refresh our Minds with the Thought of him. and annihilate ourselves before him, in the Contemplation of our own Worthlesness, and of his transcendent Excellency and Perfection. This would imprint in our Minds fuch a constant and uninterrupted Awe and Veneration as that which I am here recommending, and which is in reality a kind of incessant Prayer, and reasonable Humilia. tion of the Soul before him who made it.

THIS would effectually killin us all the little Seeds of Pride, Vanity and Self-conceit, which are apt to shoot up in the Minds of such whose Thoughts turn more on those comparative Advantages which they enjoy over some of their Fellow-Creatures, than on that infinite Diffance which is placed between them and the Supreme Model of all Perfection. It would likewife quicken our Defires and Endeavours of uniting ourselves to him by all the Acts of Religion and Virtue.

SUCH an habitual Homage to the Supreme Being would, in a particular manner, banish from among us that prevailing Impiety of using his Name on the most trivial

occasions.

I find the following Passage in an excellent Sermon, preached at the Funeral of a Gentleman who was an Honour to his Country, and a more diligent as well as successful Inquirer into the Works of Nature, than any other our Nation has ever produced: 'He had the profoundest 'Veneration for the great God of Heaven and Earth that I have ever observed in any Person. The very Name

of God was never mentioned by him without a Pause and a visible Stop in his Discourse; in which, one that knew him most particularly above twenty Years, has

told me, that he was so exact, that he does not remem-

ber to have observed him once to fail in it.

EVERY one knows the Veneration which was paid by the Yews to a Name so great, wonderful and holy. They would not let it enter even into their religious Difcourses. What can we then think of those who make use of fo tremendous a Name in the ordinary Expressions of their Anger, Mirth, and most impertinent Passions & Of those who admit it into the most familiar Questions and Affertions, ludicrous Phrases and Works of Humour? not. to mention those who violate it by solemn Perjuries? It would be an Affront to Reason to endeavour to set forth. the Horror and Profaneness of such a Practice. mention of it exposes it sufficiently to those in whom the Light of Nature, not to say Religion, is not utterly extinguished. O. The contract of the second will be a district of the second

The set of the set of

· Committee of the contract of

For the property of the second of the second of the second

and the received the private contract the stage

Monday, November 10.

- Fungor vice cotis, acutum o T.A. Reddere qua ferrum valet, exfors ipfa fecandi. Hor, Ars Poet. v. 304.

I play the Whet from: ufeless and unfit To cus myfelf, I fbarpen others Wit. ORE ECH.

T is a very honest Action to be studious to produce other Mens Merit; and I make no scruple of faying I have as much of this Temper as any Man in the World. It would not be a thing to be bragged of, but that it is what any Man may be Master of who will take pains enough for it. Much Observation of the Unworthiness in being pained at the Excellence of another, will bring you to a Scorn of yourself for that Unwillingness: And when you have got fo far, you will find it a greater Pleasure than you ever before knew, to be zealous in promoting the Fame and Welfare of the Praise-worthy. I do not speak this as pretending to be a mortified felf-denying Man, but as one who has turned his Ambition into a right Channel. I claim to myself the Merit of having extorted excellent Productions from a Person of the greatest Abilities, who would not have let them appeared by any other means; to have animated a few young Gentlemen into worthy Purfuits, who will be a Glory to our Age; and at all times, and by all possible means in my power, undermined the Interests of Ignorance, Vice, and Folly, and attempted to subflitute in their flead, Learning, Piety, and good Sense. It is from this honest Heart that I find myself honoured as a Gentleman-Usher to the Arts and Sciences. Mr. Tickell and Mr. Pope have, it feems, this Idea of me. The former has writ me an excellent Paper of Verses in Praise, forfooth of myself; and the other inclosed for my perusal an admirable Poem, which, I hope, will shortly see the Light. In the mean time I cannot suppress any Thought of his, but infert his Sentiment about the dying Words of Adrian. I won't determine in the Case he mentions; but

have thus much to by he favour of his Argument, that many of his own Works which I have seen, convince me that very pretty and very sublime Sentiments may be Jodged in the same Bosom without dimination to its Greatness.

Mr. SPECTATOR,

- Men of fone Learning; where chancing to mention the famous Verles which the Emperor Abrica spoke on his Death-Bed, they were all agreed that 'twas a Piece of Gaiety unworthy that Prince in those Circumstances. I could not but dissent from this Opinion: Methinks it was by no means a gay, but a very serious Soliloquy to his Soul at the point of his Departure: in which Sense I naturally took the Verles at my first reading them when I was very young, and before I knew what later-pretation the World generally put upon them:
 - Animula wagula, blandula,
 Hospes Comesque corporis,
 Quæ nunc abibis in loca?
 Pallidula, rigida, nudula,
 Nec (ut soles) dabis Jocos!

Alas, my Soul! thou pleasing Companion of this Body. thou fleeting thing that art now deferting it! whither art thou flying? To what unknown Region? Thou art all trembling, fearful, and pensive. Now what is become of thy former Wit and Humour? Thou Shalt jest and be gay no more. I confess I cannot apprehend where lies the trifling in all this; 'tis the most natural and obvious Reflexion imaginable to a dying Man: and if we confider the Emperor was a Heathen, that Doubt concerning the Future State of his Soul will feem fo far from being the . Effect of want of Thought, that 'twas scarce reasonable. he should think otherwise; not to mention that here is a plain Confession included of his Belief in its Immortality. The diminutive Epithets of Vagula, Blandula, and the rest, appear not to me as Expressions of Levity, but rather of Endearment and Concern: fuch as we find in Catullus, and the Authors of Hendeca-syllabi after him, where they are used to express the utmost Love

and Tenderness for their Mistresses. —— If you think me right in my Notion of the last Words of Adrian, be pleased to insert this in the Speciator; if not, to sup-

press it.

I am &c.

To the supposed Author of the Speciator.

IN Courts licentions, and a spamelest Stages
How long the War shall Wit with Virtue wage?
Inchanted by this prosituted Fair,
Our Youth run headlong in the fatal Snare;
In height of Rapture closy unheeded Pains,
And such Pollution thro their tingling Veins.

THY Spotless Thoughts unshock'd the Priest may bear; And the pure Vestal in her Bosom wear. To conscious Blushes and diminist'd Pride, Thy Glass betrays what treach rous Love would bide; Nor barsh thy Precepts, but infus'd by stealth, Please while they cure, and cheat us into Health. Thy Works in Chloe's Tailet gain a part, And with his Tailor pare the Fopling's Heart; Lastid in thy Satire, the penurious Cit. Laughs at himself, and finds no harm in Wit: From Felon Gamesters the raw Squire is free, And Britain owes ber refeu'd Oaks to thee. His Miss the frolic Viscount dreads to toast, Or bis third Cure the Shallow Templar boast; And the raft Fool who forn'd the beaten Road, Dares quake at Thunder, and confess bis God.

THE brainless Stripling, who, expell'd the Town, Damn'd the siff College and pedantic Gown, Aw'd by thy Name, is dumb, and thrive a Week Spells uncouth Latin, and pretends to Greek. A santring Tribe! such born to wide Estates, With Yea and No in Senates hold Debates:

At length despis'd, each to his Fields retires, First with the Dogs, and King amidst the Squires; From Pert to Stupid sinks supinely down, In Youth a Coxcomb, and in Age a Clown.

SUCH

SUCH Readers scorn'd, thou wing'st thy daring Flight
Above the Stars, and tread'st the Fields of Light;
Fame, Heav'n and Hell, are thy exalted Theme,
And Visions such as Jove himself might dream;
Man sunk to Slav'ry, tho' to Glory born,
Heav'n's Pride when upright, and deprav'd his Scorn.

SUCH Hints alone could British Virgil lend,
And thou alone deserve from such a Friend:
A Debt so borrow'd, is illustrious Shame,
And Fame when shar'd with him is double Fame.
So slush'd with Sweets, by Beauty's Queen bestow'd,
With more than mortal Charms Æneas glow'd.
Such gen'rous Strifes Eugene and Marlbro' try,
And as in Glory, so in Friendship wie.

PERMIT these Lines by thee to live—nor blame
A Muse that pants and languishes for Fame;
That sears to sink when humbler Themes she sings,
Lost in the Mass of mean forgotten things.
Receiv'd by thee, I prophess, my Rhimes
The Praise of Virgins in succeeding Times:
Mix'd with thy Works, there Life no Bounds shall see,
But stand protested, as inspir'd, by thee.

SO some weak Shoot, which else would poorly rise, Jove's Tree adopts, and lists him to the Skies; Thro' the new Pupil fost'ring Juices slow, Thrust forth the Gems, and give the Flow'rs to blow Alost; immortal reigns the Plant unknown, With borrow'd Life, and Vigour not his own.

To the SPECTATOR GENERAL.

Mr. John Sly bumbly sheweth,

HAT upon reading the Deputation given to the faid Mr. John Sly, all Persons passing by his Observatory behaved themselves with the same Decorum, as if your Honour yourself had been present.

THAT your said Officer is preparing, according to your Honour's secret Instructions, Hats for the several kind

kind of Heads that make Figures in the Realms of Great-Britain, with Cocks fignificant of their Powers and Faculties.

THAT your faid Officer has taken due Notice of your Instructions and Admonitions concerning the Internals of the Head from the outward Form of the fame.

His Hats for Men of the Faculties of Law and Physic do but just turn up, to give a little Life to their Sagacity;

his military Hats glare full in the Face; and he has prepared a familiar easy Cock for all good Companions between the above-mentioned Extremes. For this end he has confulted the most Learned of his Acquainf tance for the true Form and Dimensions of the Lepidum

* Caput, and made a Hat fit for it:

YOUR faid Officer does further represent, That the young Divines about Town are many of them got into the Cock Military, and defires your Instructions

THAT the Town has been for feveral Days very well behaved, and farther your faid Officer faith not.

Nº 533 Tuesday, November 11.

ration the manufacturers of Immo duas dabo, inquit ille, una si parum est: Et fi duarum pænitebit, addentur due. PLAUT.

Nay, fays be, if one is too little, I will give you two; and if two won't fatisfy you, I will add two more.

To the SPECTATOR.

A S I. R. ben made nom the sol of I. Associated acres TOU have often given us very excellent Discourses against that unnatural Custom of Parents, in forcing their Children to marry contrary to their Inclinations. My own Cafe, without farther Preface, I will lay before you, and leave you to judge of it. My Father and Mother both being in declining Years, would fain fee me, their eldest Son, as they call it, fettled. I am as much for that as they can be; but I must be settled, it seems, not according to my own, but their liking. Upon this account

count I am teiz'd every Day, because I have not yet fallen in love, in faite of Nature, with one of a we bouring Gentleman's Daughters; for out of their dant Generolity, they give me the Chaice of four. Jack, hegins my Father, Mrs. Catharine is a fine Woman
Yes, Sir, but the is rather too old - She will make the more discreet Manager, Boy. Then my Mother plays her part. Is not Mrs. Betty exceeding fair ? Yes, Madam, but the is of no Convertation; the has no Fire, no agreeable Vivacity; the neither speaks nor looks with Spirit. True, Son; but for those very reasons, the will be an easy, soft, obliging, tractable Creature. After all, cries an old Aunt, (who belongs to the Class of those who read Plays with Spectacles on) what think you, Nephew, of proper Mrs. Dorothy? What do I think? why. I think the cannot be above fix foot two inches high. Well, well, you may banter as long as you please, but Height of Stature is commanding and majestic Come. come, fays a Cousin of mine in the Family, I'll fit him; is too old. Is it so indeed, quoth she, good Mr. Pert? You who are but barely turn'd of twenty-two, and Mile Fiddy in half a Year's time will be in her Teens, and the is capable of learning any thing. Then she will be fo observant; she'll cry perhaps now and then, but never be angry. Thus they will think for me in this matter, wherein I am more particularly concerned than any Body If I name any Woman in the World, one of these Daughters has certainly the same Qualities. You see by thefe few Hints, Mr. SPECTATOR, what a comfortable Life I lead. To be still more open and free with you, I have been passionately fond of a young Lady (whom give me leave to call Miranda) now for thefe three Years. I have often urged the Matter home to my Parents with all the Submission of a Son, but the Impatience of a Lover, Pray, Sir, think of three Years; what inexpressible Scenes of Inquietude, what Variety of Milery must I have gone through in three long whole Years? Miranda's Fortune is equal to those I have mention'd; but her Relations are not Intimates with ' mine.

mine. Ah! there's the Rub. Miranda's Person, Wit, and Humour, are what the nicest Fancy could imagine; and though we know you to be for elegant a Judge of Beauty, yet there is none among all your various Characters of fine Women preferable to Miranda. In 2. word the is never guilty of doing any thing but one amis, (if the can be thought to do amis by me) in being as blind to my Faults, as the is to her own Pert lections, and many street of the second street so of

one of Lamy & Likewise , was to send or sightly at

Your very bumble obedient Servant. Duftererafine.

M. S.PRCTATORONS MIRN you spent se much time as you did lately in centuring the ambitious young Gentlemen who ride in Trinmph through Town and Country in Coach-boxes, I wished you had employed those Moments in confideration of what passes sometimes withinfide of those Vehicles. I am fure I suffered fufficiently hy the Infolence and Ill-breeding of fome Perfors who travelled lately with me in a Stage-Coach out of Effer to London. I am fure, when you have heard what I have to fay, you will think there are Perfons under the Character of Gentlemen that are fit to be no where elfe but ' in the Coach-box. Sir, I am a young Woman of a fober and religious Education, and have preferred that Character; but on Monday was Fortnight it was my Misfortune to come to London. I was no fooner clapt in the Coach, but to my great Surprise, two Persons in the Habit of Gentlemen attacked me with fuch indecent Dif course as I cannot repeat to you, so you may conclude on not fit for me to hear. I had no relief but the hopes of a speedy end of my short Journey. Sir, form to yourfelf what a Persecution this must needs be to a virtuous and chafte Mind; and in order to your proper hand-' ling fuch a Subject, fancy your Wife or Daughter, if you had any, in such Circumstances, and what Treatment you would think then due to fuch Dragoons. One of them was called a Captain, and entertained on with nothing but filly stapid Questions, or lewd Songs. all the way. Ready to burth with Shame and Indignation,

tion, I repined that Nature had not allowed us as east-'ly to thut our Ears as our Eyes. But was not this a kind of Rape? Why should there be Accessaries in R visument any more than Murder? Why should not evi ' ry Contributor to the Abuse of Chastity suffer Death ? I am fure these shameless Hell-hounds deserved it highly. Can you exert yourself better than on such an Occafion? If you do not do it effectually, I'll read no more of your Papers. Has every impertinent Fellow a Privilege to torment me, who pay my Coach-hire as well as he? Sir, pray confider us in this respect as the weakest Sex, and have nothing to defend ourselves and I think it is as Gentleman-like to challenge a Woman to fight, as to talk obscenely in her Company, especially when she has not power to stir. Pray let me tell you a Story which you can make fit for public View. I knew a Gentleman, who having a very good Opinion of the Gentlemen of the Army, invited ten or twelve of them to sup with him; and at the same time invited two or three Friends, who were very fevere against the Manners and Morals of Gentlemen of that Profession. It happened one of them brought two Captains of his Regiment newly come into the Army, who at first Onset engaged the Company with very lewd · Healths and suitable Discourse. You may easily imagine the Confusion of the Entertainer, who finding some of his Friends very uneasy, defired to tell them a Story of a great Man, one Mr. Locke (whom I find you frequently mention) that being invited to dine with the then Lords Halifax, Anglesey, and Shaftsbury; immediately after Dinner, instead of Conversa-' tion, the Cards were called for, where the bad or good Success produced the usual Passions of Gaming. ' Mr. Locke retiring to a Window, and writing, my Lord Angelsey defired to know what he was writing: Why. My Lords, answered he, I could not fleep last Night for the Pleasure and Improvement I expected from the · Conversation of the greatest Men of the Age. This so ' fenfibly stung them that they gladly compounded to throw their Cards in the Fire if he would his Paper. and so a Conversation ensued fit for such Persons. This · Story preft so hard upon the young Captains, together with

with the Concurrence of their superior Officers, that the young Fellows left the Company in Confusion. Sir, I know you hate long things; but if you like it, you may contract it, or how you will; but I think it has a Moral in it.

BUT, Sir, I am told you are a famous Mechanic as well as a Looker-on, and therefore humbly propose you would invent some Padlock, with full Power under your Hand and Seal, for all modest Persons, either Men or Women, to clap upon the Mouths of all fuch impertinent impudent Fellows: And I wish you would publish a Proclamation, that no modest Person that has a value for her Countenance, and confequently would not be put out of it, presume to travel after such a Day without one of them in their Pockets. I fancy a fmart Spectator upon this Subject would ferve for fuch a Padlock; and that public notice may be given in your · Paper where they may be had with Directions, Price 2d, and that Part of the Directions may be, when any Per-, fon presumes to be guilty of the above-mentioned Crime. the Party aggrieved may produce it to his Face, with a Request to read it to the Company. He must be very much hardened that could outface that Rebuke; and his further Punishment I leave you to prescribe.

Your bumble Servant.

T

Penance Cruel.

PERSONAL PROPERTY OF THE PERSONAL PROPERTY OF

Nº 534 Wednefday, November 12.

Rarus enim ferme sensus communis in illa Fortuna — Juv. Sat. 8. v. 73.

Much Sense with an exalted Fortune join'd. STEPNEY.

Mr. SPECTATOR,

A M a young Woman of Nineteen, the only Daughter of very wealthy Parents; and have my whole Life been used with a Tenderness which did me no great

great Service in my Education: I have perhaps an uncommon Defire for Knowledge of what is fuitable to my Sex and Quality; but as far as I can remember, the whole Dispute about me has been, whether such a thing was proper for the Child to do, or not? Or whether fuch or fuch a Food was the more wholfom for the young Lady to eat? This was ill for my Shape, that for my Complexion, and t'other for my Eyes. I am onot extravagant when I tell you, I do not know that I have trod upon the very Earth ever fince I was ten Years old: A Coach or Chair I am obliged to for all my Motions from one place to another ever fince I can remember. All who had to do to instruct me, have ever been bringing Stories of the notable things I have faid, and the Womanly Manner of my behaving myfelf upon fuch and fuch an Occasion. This has been my State. 'till I came towards Years of Womanhood; and ever fince I grew towards the Age of Fifteen, I have been abused after another manner. Now, forsooth, I am fo killing, no one can fafely fpeak to me. Our House is frequented by Men of Sense, and I love to ask Quellions when I fall into such Conversation; but I am cut fhort with fomething or other about my bright Eyes. There is, Sir, a Language particular for talking to " Women in; and none but those of the very first Goodbreeding (who are very few, and who feldom come into my way) can fpeak to us without regard to our Sex. Among the generality of those they call Gentlemen, it is impossible for me to speak upon any Sube ject whatfoever, without provoking fomebody to fay, · Oh! to be sure fine Mrs. Such-a-one must be very s particularly acquainted with all that; all the World would contribute to ber Entertainment and Information. Thus, Sir, I am so handsom, that I murder all who approach me; so wise, that I want no new Notice; and so well-bred, that I am treated by all that know me like a Fool, for no one will answer as if I were their Friend or Companion. Pray, Sir, be pleased to take the part of us Beauties and Fortunes into your Confideration, and do not let us be thus flattered out of our Senses. I have got an Hussy of a Maid, who is most craftily given to this ill Quality. I was at first diverted.

The Species Areon?

The Species Areon.

The Sp y of in every thing the fall. She is a Country, and in the Dislett of the Shire the was born in. would tell me that every body reckon'd her Lady had she purelt Red and White in the World: Then the would tell me, I was the most like one Sifly Dobsan in their Town, who made the Miller make away with himfelf, and walk afterwards in the Com Field where they used to meet. With all this, this cunning Hully. can lay Letters in my way, and put a Billet in my Gloves, and then fland in it the knows nothing of it. I do not know, from my Birth to this Day, that I have been ever treated by any one as I ought; and if it were not for a few Books which I delight in, I ' should be at this Hour a Novice to all common Sense. Would it not be worth your while to lay down Rules, for Behaviour in this Cale, and tell People, that we Fair ones expect honest plain Answers as well as other People: Why must I, good Sir, because I have a good. Air, a fine Complexion, and am in the Bloom of my Years, be milled in all my Actions: and have the Notions of Good and Ill confounded in my Mind, for no other Offence, but because I have the Advantages of Beauty and Fortune? Indeed, Sir, what with the filly Homage which is paid to us by the fort of People I have above spoken of, and the utter Negligeace which others have for us, the Convertation of us young Women of Condition is no other than what must expole us to Ignorance and Vanity, if not Vice. All this is humbly submitted to your Spectatorial · Wildom, by, uny Caffoners. SIR,

. Hono Your moft bumble Servant,

Sharlot Wealthy.

e year Wi in the Cordition of the Idal you was once - Mes S 2 AC TOASE O. B. I bon . noine Will's Coffee Houfe. RANK, Sir, it will ferre to fill upva Paper, if you put in this; which is only to ask, whether that Copy of Verles, which is a Paraphrase of Isalab, in one of your Speculations, is not written by Mr. Pope.? Vou. VII. · Inen

51120516

that excellent Fiece is Mr. Pope's; and lo with pre-

Cloves and then Iget & mit become nothing of

svinds tans well side of the Your bumble Servant nich i

the speciator.

Mr. SPECT ATTO GIVE STIME LAND to od Like I WAS a wealthy Grocer in this City, and as fortu-nate as diligent; but I was a fingle Man, and you know there are Women. One in particular came to my Shop, who I wished might, but was afraid never would, make a Grocer's Wife. I thought, however, to take an effectual Way of Courting, and fold her at less Price than I bought, that I might buy at less Price than I fold. She, you may be fure, often came, and helped me to many Cuffomers at the fame Rate, fancying I was obliged to her. You must needs think this was a good living Trade, and my Riches must be vastly improved. In fine, I was nigh being declared Bankrupt, when I declared myself her Lover, and she her-self married. I was just in a Condition to support myfelf, and am now in hopes of growing rich by louing my Customers.

Yours.

Jeremy Comfit.

Mr. SPECTATOR,

Wine mad Landle Revocate

AM in the Condition of the Idel you was once pleased to mention, and Bar-keeper of a Coffeeboule. I believe it is needless to tell you the Opportunities I must give, and the Importunities I fuffer. But there is one Gentleman who befieges me as close as the French did Bouchain. His Gravity makes him " work

as he is a Lawyer; and especially since he has had so little Use of it at Westminson, he may spare the more

for me.

WHAT then can weak Woman do? I am willing to furrender, but he would have it at Difcretion and 1 with Difference. In the mean time, whilst we parley, our feveral Interests are neglected. As his Siege grows ftronger, my Tea grows weaker; and while he pleads at my Bas, none come to him for Countel bot in Parme Pauperis Dear Mr. SPECTATOR, advise bint a to infit upon hard Articles, nor by this pregulat De-fires contradict the well-meaning Lines of his Codatenance. If we were agreed, we might fettle to fomething, as foon as we could determine where we should get most by the Law, at the Cossee house, or Tour bumble Servant,

Tour bumble Servers,

include the same of the Chick which petrongs after When

151 A Minute from Mr. John Siyentil medit prio

HE World is pretty regular for about forty Rod East, and ten West of the Observatory of the faid Mr. Sit; but he is credibly informed, that when they are got beyond the Pass into the Strand, or thole "who move City ward are got within Temple-Bar, they are just as they were before. It is therefore humbly propoled, that Moving Centries may be appointed all the buly Hours of the Day between the Exchange and Westminster, and report what passes to your Honour, or your subordinate Officers, from that to that.

Ordered.

THAT Mr. Sly name the faid Officers; provided be Late cor orai due aus will answer for their Principles and Morals propose in their finition, and whener the as we are account to the control of the

enter there we fround take come not to lee

535 Thursday, November 13.

More man 1 % of manip May but no a feet is

Cut foort vain Hoperty den see the seed the seed

The Car.

Spent longum refeces - Hor. Od. ri. T. Y. V. 7.

Y Four hundred and feventy first Speculation turned upon the Subject of Hope in general. I delign this Paper as a Speculation upon that vain and foolish Hope, which is misemployed on temporal Objects, and produces many Sorrows and Calamities in human Life.

througher, mer The groves sighted; and wille's

I T is a Precept several times inculcated by Horace, that we should not entertain an Hope of any thing in Life which lies at a great diffance from us. The Shortness and Uncertainty of our Time here, makes such a kind of Hope unreasonable and absurd. The Grave lies unseen between us and the Object which we reach after: Where one Man lives to enjoy the Good he has in view, ten thousand are cut off in the Pursuit of it.

IT happens likewife unluckily, that one Hope no fooner dies in us, but another rifes up in its stead. We are apt to fancy that we shall be happy and fatisfied if we posfels ourselves of such and such particular Enjoyments, but either by reason of their Emptiness, or the natural Inquietude of the Mind, we have no foonen gained one Point but we extend our Hopes to another. We still find new. inviting Scenes and Landskips lying behind those which at a distance terminated our View model move to mich

THE natural Confequences of fuch Reflexions are these; that we should take care not to let our Hopes run out into too great a length; that we should sufficiently weight the Objects of our Hope, whether they be fuch as we may reasonably expect from them what they propose in their Fruition, and whether they are such as we are pretty sure of attaining, in case our Life extend itself so far. If we hope for things which are at

too great a diffance from us, it is possible that we may be intercepted by Death in our Progress towards them. If we hope for things of which we have not thoroughly confider d the Value, our Disappointment will be greater than our Pleasure in the Fruition of them. If we hope for what we are not likely to posses, we act and think in vain, and make Life a greater Dream and Shadow than it really is the started turns

MANY of the Mileries and Misfortunes of Life proeced from our want of Confideration, in one or all of thele Particulars. They are the Rocks on which the fanguine Tribe of Lovers daily split, and on which the Bankrupt, the Politician, the Alchymist and Projector are cast away in every Age. Men of warm Imaginations and towning Thoughts are apt to overlook the Goods of Fortune which are near them, for something that glitters in the Sight at a distance ; to neglect folid and substantial Happiness, for what is showy and superficial; and to contemn that Good that lies within their reach, for that which they are not capable of attaining. Hope calculates its Schemes for a long and durable Life; preffes forward to smaginary Points of Blifs; and graips at Impossibilities; and consequently very often infnares Men into Beggary, Ruin, and Difhonour.

Daneth ST WHAT I have here faid, may ferre as a Moral to an Arabian Fable, which I find translated into French by Monfieur Galland. The Fable has in it fuch a wild, but natural Simplicity, that I question not but my Reader will be as much pleased with it as I have been, and that he will confider himfelf, if he reflects on the feyeral Amusements of Hope which have sometimes passed in his Mind, as a near Relation to the Perfean Glass-

ALNASCHAR, fays the Fable, was a very idle Fellow, that never would fet his Hand to any Butiness during his Father's Life. When his Father died, he left him to the value of an hundred Drachmas in Persian Money. Alaaschar, in order to make the best of it, laid it out in Glasses, Bottles, and the finest Earthen-Ware. These he piled up in a large open Basket, and having made choice of a very little Shop, placed L 3

the Resket at his Frest, and leaned his Rack upon the Wall, in expectation of Cultowers. As he fat in this Polluge with his Eyes upon the Basket, he fell into a most amus-Train of Thought, and was overheard by one of his Neighbours, as he talked to himself in the following manner: This Basker, says he, roft me at the Wholefole bant's an hundred Drachmas, which is all I bane in the World. I Shall quickly make two bundred of it, by felling it in Resail. These true hundred Deachmes will in a wery little aubile rise to four hundred, subich of course will amount in time to four thousand. Four thousand Drachings cannot fail of making eight thousand. As foon at by this means I am Master of ten shouland, I will lay aside to Grade of a Glass Man, and turn Jawellon. I shall show deal in Diamonds, Regrle, and all Jorgs of rich Stones. When I have got together as much Wealth as I can well differ, J. will make a Purchase of the finest House I can find, with Lann, Slaves, Eunsch and Horks. I Shall then begin to enjoy myfelf, and make a naife in the World. I will not, bowever, floor bere, but fill continue my Tenfhe till I have got together on bundeed thousand Dad may. When I have thus made myfelf Mafter of an but ibred shouland Drachman, I shall naturally fet myfelf on the fost of a Prince, and will demand the Grand Vifier's Daughter in Marriage, after baving represented to shat Minister the Information notice & bath received of the Beanty, Wit, Diferetion, and other bigh Qualities subich his Daughter possifies. I I will let bim know at the some sime, that it is my Intention to make bim a Present of a thousand Precis of Gold on one Marriage Night: As foon as I have married the Grand Vifer's Danobeen, Pil buy ber ten black Ennichs, the youngest and best that can be got for Money. I mast afterwards make my Father-in-law a Visit with a great Train of Equipage. And when I am placed at bis Right band, which be will do of course, if it be only to bonour bis Dangbier. I will give him she thou and Rices of Gold which I promifed him and afterwards to his great Susprife, will prefent bim another Purfe of the Same Value, with Some Mort Speech : as, Sir, you fee I am a Man of my Word : I always give more than I promise. having rathe charge of a very little Shon,

WHEN I have brought the Princes to my House. Ball take pursicular care to breed ber in a due Respect to me, before I give the Reine to Love and Dalliance. To this end I shall consine ber to ber own Apartment, make ber a short list, and talk but listle to ber. Her Women will represent to me, that she is inconsolable by teason of my Unkindness, and beg me with Tears to carest ber, and let ber sit down by me; but I shall still remain inexorable, and will turn my Back upon ber all the first ter to me, as I am jeated upon my Sofa. The Daughter, with Tears in ber Eyes, will fling berfelf at my Feet, end beg of me to receive her into my Partour: Then will to imprint in her a thorough Peneration for my Person draw up my Legs and spurn ber from me with my foot, in such a manner that she shall fall down several Paces from the Sofa.

ALNASCHAR was intirely Iwallowed up in this chimerical Vision, and could not forbear acting with his Foot what he had in his Thoughts: So that unlucking thing his Basket of brittle Ware, which was the Poundation of all his Grandeur, he kicked his Glasses to great distance from him into the Street, and broke them.

into ten thousand Pieces.

PRINCIPLE SEX SEX SEASOURCE SE

Nº 536 Friday, November 14 and who are known by the Name of the Wemens

Men, or Beaus, Ec. Mr. SPECTATOR, vol 210 O towner Playgies, neques enine Playges for State of the State of Son want of Bullion are

O ! left than Women, In the Shapes of Men! ATE OF R Copute is that that Sice resoling as agen

to testione at broaden been found a very pretry Amale-

O Mr. SORCTATOR.

A S I was the other day standing in my Bookseller's Shop, a pretty young Thing about Eighteen Years of Age, stept out of her Coach, and brushing by me, beck ned the Man of the Shop to the farther end of his Counter, where the whitpered formering to him with an attentive Look, and at the fame time prefented him with a Letter: Letter: After which, prefling the end of her Fan upon his Hand, the delivered the remaining part of her Message, and withdrew. I observed, in the midst of her Discourse, that she slushed, and cast, an Eye upo me over her Shoulder, having been informed by m Bookfeller, that I was the Man of the fhort Face who the had to often read of. Upon her passing by me, the pretty blooming Creature imiled in my Face, and dropped me a Curtefy. She fcarce gave me time to return her Salute, before the quitted the Shop with an easy Skuttle, and stepped again into her Coach, giving the Footman Directions to drive where they were bid. Upor her Departure, my Bookfeller gave me a Letter superscribed. To the ingenious Speciator, which the young Lady had defired him to deliver into my own hands, and to tell me that the speedy Publication of it would not only oblige herfelf, but a whole Tea-Table of my Friends. I opened it therefore, with a Resolution to publish it, whatever it should contain, and am fure. if any of my Male Readers will be so severely critical as not to like it, they would have been as well pleafed with it as myfelf, had they feen the Face of the pretty Scribe. presidents are then from the street emplished

Mr. SPECTATOR.

London, Nov. 1712.

YOU are always ready to receive any nieful Hint or Proposal, and such, I believe, you will think one that may put you in a way to employ the most idle part of the Kingdom; I mean that part of Mankind who are known by the Name of the Womens-Men, or Beaus, &c. Mr. Spectator, you are sensible these pretty Gentlemen are not made for any Manly Employments, and for want of Business are often as much in the vapours as the Ladies. Now what I propose is this, that fince Knotting is again in fashion, which has been found a very pretty Amusement, that you will recommend it to these Gentlemen as something that may make them useful to the Ladies they admire. And since his not inconsistent with any Game, or other Diversion, for it may be done in the Play-house, in their Coaches, at the Tea-Table, and in short, in all Places where they come for

the fake of the Ladies (except at Church, be pleased to forbid it there to prevent Mistakes) it will be easily complied with. This besides an Employment that altows, as we see by the Fair Sex, of many Graces, which will make the Beaus more readily come into it; it shows a white Hand and Diamond Ring to great advantage. tage; it leaves the Eyes at full liberty to be employed as before, as also the Thoughts, and the Tongue. In thort, it feems in every respect so proper, that 'tis need-less to urge it farther, by speaking of the Satisfaction these Male Knotters will find, when they see their Work mixed up in a Fringe, and worn by the fair Lady for whom and with whom it was done. Truly. Mr. SPECTATOR, I cannot but be pleased I have hit upon fomething that these Gentlemen are capable of; for itis fad fo confiderable a part of the Kingdom (I mean for Numbers) should be of no manner of use I shall not trouble you farther at this time, but only to fay, that I am always your Reader, and generally your Admirer. C. B.

P S THE fooner thefe fine Gentlemen are fet to Work the better; there being at this time feveral fine Fringes that only stay for more Hands.

supplied in a new class contraction of I shall, in the next place, present my Reader with the Description of a Set of Men who are common enough in the World, tho' I do not remember that I have vet taken notice of them, as they are drawn in the following Letter war berit intell gairant ton ands proces

conditions design seems of Constant of See (1 and

Mr. SPECTATOR, CINCE you have lately, to fo good purpose, enlarged upon Conjugal Love, it is to be hoped you'll discourage every Practice that rather proceeds from a regard to Interest, than to Happiness. Now you cannot but observe, that most of our fine young Ladies readily fall in with the Direction of the graver fort, to retain in their Service, by some small Encouragement. as great a Number as they can of supernumerary and infignificant, bellows, which they use like Whifflers. and commonly call Shoeing-Horns. These are never · designed,

deligned to know the length of the Foot, but only when a good Offer comes, to what and four him up to the Point. Nay, his the Opinion of that grave Lady, Madam Matthwell, that it's absolutely convenient for every prudent Family to have feveral of thefe Implements about the Flouse, to clap on as occasion ferves, and that every Spark ought to produce a Certificate of his being a Shoeing-Horn, before he be admitted as a Shoet A certain Lady; whom I could name, if it was necessary, has at prefent more Shoeing Horns of all Sizes, Countries and Colours, in her Service, than ever the had new Shoes in her Life, I have known a Woman make use of a Shoeing-Horn for several Years, and finding him unsuccessful in that Function, convert him at length into a Shoe. I am mistaken if your Friend Mr. WILLIAM HONEY-" HOMB was not a cast Shoeing-Horn before his late Marriage. As for myfelf, I must frankly declare to von that I have been an arrant Shoeing-Horn for above these twenty Years. I served my first Mistress in that Capacity above five of the Number, before the was fined. I confess, though the had many who 5 made their Applications to her, I always thought myself the best Shoe in her Shop, and it was not tilled Month before her Marriage that I discovered what I was. This had like to have broke my Heart, and raised such Suspicions in me, that I told the next I made Love to, upon receiving some unkind Usage from ther, that I began to look upon myfelf as no more than her Shoeing-Horn. Upon which, my Dear, who was a Coquette in her Nature, told me, I was Hypochondriacal, and that I might as well look upon myfelf to be an Egg or a Pipkin. But in a very short time after the gave me to know that I was not militaken in myfelf, It would be tedions to recount to you the Life of an unfortunate Shoeing Horn. or I might entertain you with a very long and me-Lancholy Relation of my Sufferings! Upon the whole. "I think; Sir, it would very well become a Man in your Post, to determine in what Cases a Woman may " he allowed, with Honour, to make use of a Shoeing-· Hoin; as also to declare whether a Maid on this upan firm · fide "ade Five and Twenty, or a Widow who has not been three Years in that State, may be granted such a Privi-lege, with other Difficulties which will naturally occur-to you upon that Subject.

mery. From all these hands we hand Lice, our wents of

Miskind as are represented in those Buildly Fic-With the most profound Keneration, Yours, Sec.

bims course in preferving amid

Nº 537 Saturday, November 15 the is very differentially and the best of Markins

To pus you louder. Arab For sue are his Offspring. Acts xvii, 28.

A of ludocenes, and a pring of V sounts in gading To the SPB OT ATOR : one is I'll

for Require and Description Wicom and Ros I Bir-

To Di has been usual to remind Persons of Rank, one great Occasions in Life, of their Race and Quality; and to what Expectations they were born; that by focunfidering what is worthy of them of they may be withdrawn from mean Purfuits, and encouraged to-- laudable Undertakings This is turning Nobility into 5 m Principle of Virtue, and making it productive of Meric, as it is understood to have been originally a Re-

A ward of itue to ed of manipular is not an insummer A IT is for the like reason, I imagine, that you have in fome of your Speculations afferted to your Readers the Dignity of buman Nature. But you cannot be infentible, that this is a controverted Doctrine; there are Authors who confider Human Nature in a very different · View, and Books of Maxime have been written to thew the Falfity of all Human Kirtuen. The Reflexions which are made on this Subject usually take fome Tincture from

the Tempers and Characters of shole that make them. Politicians cam refolve the most shining Actions among Men into Arisice and Delign; others, who are foured

by Discontent, Repulses, or ill Usage, are apt to mistake.

their Spleen for Philosophy; Men of profligate Lives, and such as find themselves incapable of rising to any. Distinction among their Fellow Creatures, are for pulling down all appearances of Merit, which seem to upbraid them : and Satirifts describe nothing but Deformity. From all these hands we have such Draughts of Mankind as are represented in those Burlesk Pictures, which the Italian call Caricatura's; where the Art confilts in preferving, amidst distorted Proportions and aggravated Reatures, some distinguishing Lib neis of the Perion, but in such a manner as to transform the most agreeable Beauty into the most odious · Monfter, I was to be a second to the secon

IT is very difingenuous to level the best of Mankind with the worft, and for the Faults of Particulars to degrade the whole Species. Such Methods tend not only to remove a Man's good Opinion of others, but to defroy that Reverence for himself, which is a great Guard

of Innocence, and a Spring of Virtue.

IT is true indeed that there are furprising Mixtures of Beauty and Deformity, of Wildom and Folly, Virtue and Vice in the Human Make; fuch a Difparity is found among Numbers of the same Kind, and every Individual, in fome Inflances, or at fome Times, is of unequal to himfelf, that Man feems to be the men wavering and inconfiftent Being in the whole Creation. 5 50 that the Question in Morality, concerning the Dignity of our Nature, may at full fight appear like fome difficult Questions in Natural Philolophy, in which the · Arguments on both fides feem to be of equal Arength. But as I began with considering this Point as it relates to Action, I shall here borrow an admirable Reflexion from Monfieur Pafebal, which I think fets it in its proper Light out of Document and the

IT is of dangerous Consequence, says he, to represent to Man bow near be is to the Level of Beafts, without hewing him at the fame time his Greatness. It is likee wife dangerous to let him fee his Greatnels, without his Meannels le is more dangerous yet to leave bim ignoe rant of either; but very beneficial that he foould be made fenfible of both Whatever Imperfections we may have in our Nature, it is the Butiness of Religion and Vir-1160

tue

tue to rectify them, so far as is confishent with our pre-fent State. In the mean time, it is no small inconrage-ment to generous Minds to consider that we shall pus them, all off with our Mortality. That sublime man-Miner of Salutation with which the Years approached their & Kings, hat we would not be bear it plaints will make Ser Lineal

which fails, after trails, if their had A start & O King, live for som !

may be addressed to the lowest and most despited Mortal among us, under all the Infirmities and Diffresses with which we fee him furrounded. And whoever believes the Immortality of the Soul, will not need a better Argument for the Dignity of his Nature, nor a stronger

Incitement to Actions fuitable to it. an naturally led by this Reflexion to a Subject I have already touched upon in a former Letter, and cannot without pleasure call to mind the Thoughts of Cicero to this purpose, in the close of his Book concerning Old Age. Every one who is acquainted with his Writings, will remember that the elder Cate is introduced in that Discourse as the Speaker, and Sepre f and Lelius as his Auditors. This venerable Person is represented looking forward as it were from the Verge s of extreme Old Age into a future State, and riging into a Contemplation on the unperishable Part of his Nature, and its Existence after Death. I shall collect Part of his Discourse. And as you have formerly of fered fome Arguments for the Soul's Immortality, agreeable both to Reason and the Christian Doctrine, I bes lieve your Readers will not be displeased to see how the fame great Truth thines in the Pomp of the Roman * Eloquence

"THIS, fays Cater is my firm Perfuation, that fince " the human Soul exerts itself with so great Activity. fince it has fuch a Remembrance of the Past, such a " Concern for the Ruture, fince it is enriched with fo many Arts, Sciences and Discoveries, it is impossible 4 but the Being which contains all these must be Im-

" mortal.

" THE elder Cyrus, just before his Death, is repree fented by XR NOPHO & speaking after this manner. sizin ..

" Think not, my dearest Obildren, that when I depart from was I shall be no more, but remember; that my Soul, worn while I street among you, was invisible to you; yet by no Actions you were sensible it existed in this Body.

Believe it therefore existing still, though it be fall. unseen. How quickly would the Honours of illustrious Men perish after Death, if their Souls performed nothing to preserve their Fame? For my own part, I never could think that the Soul while in a mortal Body, lives, but when departed out of it, dies; or that its Consciousness is lost when it is discharged out of an unconfcious Habitation. But when it is freed from all corporal Alliance, then it truly exifts. Far-* ther, fince the Human Frame is broken by Death, sell us what becomes of the Parts? It is wifible whither the Materials of other Beings are translated, namely, 40 the Source from whence they had their Bitth. The Soul alone, neither present or departed, is the Object of wer Eyes. to tais rurpole, an the

THUS Cyrus. But to proceed. No one thall per-" funde me, Scipio, that your worthy Father, or your " Grandfathers Paulus and Africanus, or Africanus his Father or Uncle, or many other excellent Men whom 1 need not name, performed to many Actions to be remembred by Pollerity, without being femilie that Futurity was their Right. And, if I may be allowed an old Man's Privilege, to speak of myfelf, do you think I would have endured the Fatigue of fo many wearifom Days and Nights, both at home and abroad. if I imagined that the fame Boundary which is let to my Life must terminate my Glory? Were it not more defirable to have worn out my Days in East and Tran-" quillity, free from Labour and without Emulation? But I know not how, my Soul has always railed it-" felf, and looked forward on Putuncy, in this View " and Expectation, that when it shall depart out of " Life, it shall then live for ever; and if this were not er true, that the Mind is immortal, the Souls of the molt worthy would not, above all others, have the firongest " Impulse to Glory.

WHAT besides this is the Cause that the wisest

with the greatest Concern ? Does it not feem that those " Minds which have the most extensive Views, foresee " they are removing to a happier Condition, which those " of a narrower Sight do not perceive? I, for my part, " am transported with the Hope of feeing your Ancel " whom I have honoured and loved, and am earnefly defirous of meeting not only those excellent Persons " whom I have known, but those too of whom I have " heard and read, and of whom I myfelf have written a " nor would I be detained from fo pleasing a Journey. "O happy Day, when I shall escape from this Croud "this Heap of Pollution, and be admitted to that Divine " Affembly of exalted Spirits ! When I shall go not only " to those great Persons I have named, but to my Caro. my Son, than whom a better Man was never born. " and whole Funeral Rites I myself performed, whereas he ought rather to have attended mine. Yet has not " his Soul deferted me, but feeming to east back a Look " on me, is gone before to those Habitations to which it was femilie I thould follow him. And though I might 4 appear to have born my Lofs with Courage, I was not anaffected with it, but I comforted myfelf in the Af " furance that it would not be long before we should meet again, and be divorced no more. knowledge of the frances in high

I am, SIR, &c.

I question not but my Reader will be very much pleased to hear that the Gentleman who has obliged the World with the foregoing Letter, and who was the Author of the 210th Speculation on the Immortality of the Soul, the 375th on Virtue in Distress, the 525th on Conjugal Love, and two or three other very sine ones among those which are not lettered as the end, will soon publish a noble Poem, Intilled, An Ode to the Creator of the World, occasioned by the Fragments of Orpheus,

are attended with a land

Avoniti



Transfer of money but out in weak of buckeying

There does not be this Collaboration in a Contract

Monday,



Monday, November 17.

Finem tendere opus. Hor. Sat. 1. l. 2. V. 1.

To lanch beyond all Bounds.

Winter with A lat despined from for reedigm to OURPRISE is fo much the Life of Stories, that every one aims at it, who endeavours to please by telling them. Smooth Delivery, an elegant Choice of Words, and a fweet Arrangement, are all beautifying Graces, but not the Particulars in this Point of Conversation which either long command the Attention, or firike with the Violence of a sudden Passion, or occasion the burst of Laughter which accompanies Humour. I have fome times fancied that the Mind is in this case like a Traveller who fees a fine Seat in hafte; he acknowledges the Delightfulness of a Walk set with Regularity, but would be uneasy if he were obliged to pass it over, when the first View had let him into all its Beauties from one end to the to the region and he divorced no more than

HOWEVER, a knowledge of the Success which Stories will have when they are attended with a Turn of Surprise, as it has happily made the Characters of fome, so has it also been the ruin of the Characters of others. There is a Set of Men who outrage Truth, inflead of affecting us with a manner in telling it: who overleap the Line of Probability, that they may be feen to move out of the common Road; and endeavour only to make their Hearers stare, by imposing upon them with a kind of Nonsense against the Philosophy of Nafure, or such a heap of Wonders told upon their own Knowledge, as it is not likely one Man should have ever met with.

I have been led to this Observation by a Company into which I fell accidentally. The Subject of Antipathies was a proper Field wherein such false Surprisers might: expatiate, and there were those present who appeared very fond to shew it in its full Extent of traditional History.

History: Some of them, is a learned manner, offered to our Confideration the miraculous Powers which the Effluviums of Cheefs have over Bodies whose Pores are disposed to receive them in a noxious manner; others gave an account of fuch who could indeed bear the Sight of Cheefe, but not the Tafte; for which they brought a Reason from the Milk of their Nurses. Others again discours'd without endeavouting at Reasons, concerning an unconquerable Aversion which some Stomachs have against a joint of Meat when it is whole, and the eager Inclination they have for it, when, by its being cut up, the Shape which had affected them is altered. From hence they passed to Eels, then to Parisnips, and so from one Aversion to another, till we had work'd up outfelves to fuch a pitch of Complaifance. that when the Dinner was to come in, we inquired the Name of every Dish, and hop'd it would be no Offence to any in Company, before it was admitted. When we had lat down, this Civility among us turn'd the Discourse from Eatables to other forts of Avertions; and the eternal Cat, which plagues every Convertation of this nature, began then to ingross the Subject. One had fiveated at the Sight of it, another had finelled it out as it lay concealed in a very distant Cupboard; and he who crowned the whole Set of these Stories, reckon'd up the Number of Times in which it had occasion'd him to fwoon away. At last, says he, that you may all be fatisfy'd of my invincible Avertion to a Car, I shall give an unanswerable Instance: As I was going through a Street of London, where I never had been till then, I felt a general Damp and Faintness all over me, which I could not tell how to account for, till-I chanced to cast my Eyes upwards, and found that I was paffing under a Sign-post on which the Picture of a Cat was hung.

THE Extravagance of this Turn in the way of Surprise, gave a stop to the Talk we had been carrying on: Some were filent because they doubted, and others because they were conquered in their own Way; so that the Gentleman had Opportunity to press the Belief of it upon us, and let us see that he was rather exposing himself than

ridiculing others.

IHT

I mud

every thing that was faid, but yet I thought fome in the Company had been endeavouring who should pitch the Bar farriant; that it had for fome time been a measuring Cast, and at last my Friend of the Cat and Sign post had thrown beyond them all, and not and sign post had

been servived, and the Possibility that it might have pass'd for a Jest upon others; if he had not laboured against himself. From hence, thought I, there are two Ways which the well bred World generally takes to correct such a Practice, when they do not think he to contradict it

ded wit midt.

THE first of these is a general Silence, which I would not advise any one to interpret in his own behalf. It is eften the Effect of Predence in avoiding a Quarrel, when they fee snother erive to fast that there is no stopping him without being run against; and but very seldom the Effect of Weakness in believing suddenly. The generality of Mankind are not to grofly ignorant, as forme overbearing Spirits would perfunde themselves; and if the Authothey of a Character of a Caution against Danger make as suppress our Opinions, yet heither of these are of force enough to suppress our Thoughts of them. If a Man who has endeavoured to amufe his Company with Improbabiliries could but look into their Minds, he would find that they imagine he lightly effects of their Senfe when he thinks to impose upon them, and that he is less esteemed by them for his Attempt in doing fo. His Endeavour to glory at their Expense becomes a Ground of Quarrel, and the Scorn and Indifference with which they entertain it begins the immediate Punishment: And indeed, (if we thould go no farther) Silence, or a negligent Indifference. has a deeper way of wounding than Opposition, because Opposition proceeds from an Anger that has a fort of generous Sentiment for the Advertary mingling along with it. while it thews that there is fome Esteem in your Mind for him; in there, that you think him worth while to contest with: But Silence, or a negligent Indifference, proceeds from Anger, mixed with a Scorn that shews another he is shought by you too contemptible to be regarded. THE

THE other Method which the World her taken or correcting this Practice of falle Surprile, is to overshoot fuch Talkers in their own Bow, or to raise the Story with further Degrees of Impolibility, and for up for a Vouches to them in such a manner as mast let them see they stand detected. Thus I have heard a Discourse was once managed upon the Essets of Fear. One of the Company had given an account how it had turn'd his Friend's Hair gray in a Night, while the Terrors of a Shipwreck encompassed him. Another taking the Hint from hence, began, upon his own Knowledge, to enlarge his Instances of the like nature to fuch a Number, that it was not probable he could ever have met with them; and as he still grounded those upon different Caules, for the lake of Variety, it might feem at last, from his Share of the Conversation, almost impos-sible that any one who can feel the Passion of Fear should the Life escape so common an Effect of it. By this time some of the Company grew negligent, or desirous to contradict him ! But one rebuked the rest with an appearance of Severity, and with the known old Story in his Head, affired them they need not foruple to believe that the Fear of any thing can make a Man's Hair gray, fince he knew one whole Periwig had fuffered to by it. Thus he stopped the Talk, and made them easy. Thus is the fame Method taken to bring us to shame, which we fondly take to increase our Character. It is indeed a kind of Mimickry, by which another puts on our Air of Conversation to show us to purselves ? He seems to look ridiculous before you, that you may remember how near a Refemblance you bear to him or that you may know that he will not lie under the Imputation of believing you Then it is that you are fruck dumb immediately with a conscientions shame for what you have been faying at Then tite is that you are inwardly grieved at the Sentiments which you cannot but perceive others entertain, concerning you. In thort, you are against yourself; the Laugh of the Company runs against you a the censuring World is obliged to you for that Triumph which you have allowed them at your own Expense ; and Truth, which you have injured has a near way of being revenged on you, when by the Diversion for the Public. three with Palices in their own how we to raile the

40 Mr. Spron hom, to the sale addited discovered

THE other Day, walking in Pancras Church-yard, I thought of your Paper wherein you mention Epitaphs, and am of opinion this has a Thought in it worth being communicated to your Readers. Readers. dispersecle encourpelied him.

Here Innocence and Beauty Kes, whose Breath Was funtch'd by early, not untimely Death.

Hence did she go, just as she did begin

Sorrow to know, before she knew to fin. Death, that the Sin and Sorrow thus prevent, Is the next Bleffing to a Life well spent.

Iam, STR,

yasartal of ing lose of

Nº 539 Tuesday, November 18.

Heteroclita funto. Qua Genus-Bothey Heteroclites, and an add all these

a libed of Miss for which species buts on our Air

or Man S Ple C main or on the world of nothing mine late. TAM a young Widow of a good Fortune and Family. and just come to Town; where I find I have Clusters of pretty Fellows come already to visit me, fome dving with Hopes, others with Fears, tho' they never faw me. Now what I would beg of you, would be to know whether I may venture to use these pert Fellows with the fame Freedom as I did my Country Acquaintance. I defire your Leave to use them as to me shall feem meet, without Imputation of a lile; for fince I make Declaration that not one of them shall have me. I think I ought to be allowed the Liberty of infulting these who have the Vanity to believe it is in their power to make me break that Refolution. There are Schools for for learning to the Foils, frequented by those who never delign to hight; and this uteless way of aiming at the Heart, without delign to wound it on either fide, is the Hay with which I am resolved to divert myself: The Man who pretends to win, I shall the like him who comes into a Fencing-School to pick a Quarrel. I hope, upon this Foundation, you will give me the free use of the natural and artificial force of my Eyes, Looks, and Gestures. As for verbal Promises, I will make none, but shall have no mercy on the conceited Interpreters of Glances and Motions. I am particularly skill d in the downcast Eye, and the Recovery into a sudden full Aspect, and away again, as you may have seen sometimes practised by us Country Beauties beyond all that you have observed in Courts and Cities. Add to this, Sir, that I have a ruddy heedless Look, which covers Artistice the best of any thing. Tho I can dance very well. I affect a sottering untaught way of walking, by which I appear an easy Prey; and never exert my instructed Charms till I find I have engaged a Pursuer. Be pleased, Sir, to print this Letter; which will certainly begin the Chace of a rich Widow: The many Foldings, Escapes, Returns and Doublings which I make, I shall from time to time communicate to you, for the better Instruction of all Females who set up, like me, for reducing the present exorbitant Power and Insolence of Man.

I am, SIR,

Your faithful Correspondents 13

Lybrod kollan heard a venne Centleman, thit lookle

Dear Mr. S BECTATOR Side : wand not bed and

I Depend upon your profess'd Respect for virtuous Love, for your immediate answering the Design of this Letter; which is no other than to lay before the World the Severity of certain Parents who desire to suspend the Marriage of a discreet young Woman of Eighteen, three Years longer, for no other reason but that of her being too young to enter into that State.

As to the Consideration of Riches, my Circumstances are

are fuch, that I cannot be impected to make my dreffes to her, on such low Motives as Avarice or Ambition. If ever Innocence, Wit and Beauty, united their utmost Charms, they have in her. I wish you would expatrate a little on this Subject, and admonish her Parents that it may be from the very Imperfection. of Human Nature itself, and not any perional Frailty of her or me, that our Inclinations baffled at pre-fent may alter; and while we are arguing with our-felves to put off the Enjoyment of our present Passions, our Affections may change their Objects in the Operation. It is a very delicate Subject to talk upon ; but if it were but hinted, I am in hopes it would give. the Parties concern'd fome Reflexion that might expedite our Happiness. There is a Possibility, and I hope, "I may fay it without Imputation of Immodelly to her I love with the highest Honour; I say, there is a Posfibility this Delay may be as painful to her as it is to. me. If it be as much, it must be more, by reason of the severe Rules the Sex are under in being denied. even the Relief of Complaint. If you oblige me in this, and I succeed, I promise you a Place at my Wedding, and a Treatment fuitable to your Spectatorial Dignity. Your most bumble Servant,

I ave & I R.

Euffase.

some ber some of live flittight Care of which I & Yesterday heard a young Gentleman, that look'd as if he was just come to the Town and a Scarf. upon Evil-speaking; which Subject, you know, Archbishop Tilletson has so nobly handled in a Sermon in his Falia. As foon as ever he had named his Text, and had opened a little the Drift of his Discourse, I was ingreat hopes he had been one of Sir Roca a's Chap-lains. I have conceived to great an Idea of the charming Discourse above, that I should have thought one part of my Sabbath very well spent in hearing a Repetition of it But alas! Mr. SPECTATOR; this Reverends Divine gave us his Grace's Sermon, and yet I don't · know

know how; even is that I am fire have read that le twenty times, could not stell what to make of it, and was at a loss fornetimes to guess what the Man abuild at. He was so just indied, as to give us all the Heids and the Sub-divisions of the Sarmon; and farther I think there was not one beautiful Thought in it but what we had. But then, Sin this Gentleman made for many protty. Additions a sand he could never give us a Paragraph of the Germon, but he introduced it with fomething which, methought, look it more like a Defign to thew his men Ingentity, them to infault the People. In those his added, and curniled in fuch a manner that he rexedure a information than decould not forbeam thinking (whather I confeseed sught hot to bave thought of in to holy a Place) that this young Spark was as julily blameable as Reliate or Posterb-Jobufon Pray, Sir, take this into your Confideration ; and if we must be entensined with the Works of any of those great Men, defire thefe Gentlemen to give them us as they find them, that forwhen we read them to our Families at home, they may the better remember they have heard them at Church talled language of Rs and the books of the language of the control of the co

the life description in the life

Nº 540 Wednesday, November 19,

is gampliquent timen. Idealeds Change Otisto.

Non deficit Alser. Virg. En. 6. v. 148.

Mr. Syset At at.
HERE is no part of your Writings which I have in more Efteen than your Criticism upon Milton, It is an honourable and candid Endearous to let the Works of our noble Writers in the

graceful Light which they deferve an You will much of my kind Inclination towards you, if you but attempt the Encomium of Spenier also, or least include my Passon for that charming Authorisar as to print the loose Hints I now give you on the Subject : Lagor I habsered 210

* & PENSER's general Plan is the Representation of fix Virtues, Holinele, Temperance, Chaftity, Friend thip, Justice, and Courtely, in fix Legends by fis Personal The fix Personages are supposed under proper Al legence similable to their respective Characters, to did that is necessary for the full Manifestation of the respective Vivos Vi

THESE one might undertake to flew under the feveral Heads, are admirably drawn; no Images improper, and most surprisingly beautiful. The Red-cross Knight tuns through the whole Steps of the Christian Life; Gayon does all that Temperance can possibly re quite; Britomartis (a Woman) observes the true Rule of unaffected Chaftity; Arthegad is in every respect to Life drictly and wifely just; Culidore is rightly cour-"steon to our remaines of home, they may the success

' IN thort, in Fairy-Land, where Knights Errant have a full scope to range, and to do even what Ariostos or Orlandos could not do in the World without breaking into Credibility, Spenser's Knights have, under those fix Heads, given a full and truly Poetical System of

' Christian, Public, and Low Life.

HIS Legend of Friendship is more diffuse, and vet even there the Allegory is finely drawn, only the Heads various, one Knight could not there support all the Parts.

'TO do Honour to his Country, Prince Arthur is an universal Hero; in Holiness, Temperance, Chastiny, and Justice super-excellent. For the same reason, and to compliment Queen Elizabeth, Gloriana, Queen of Fairies, whose Court was the Afylum of the Oppressed, represents that Glorious Queen. At her Commands all thele Knights fet forth, and only at hers the Red crofs Knight deltroys the Dragon, Guron overturns the Bower of Blifs, Arthegal (i. c. Juftice) beats down Geryones (i. C. Philip II. King of Spain) to refcue Belog (i. e. Holland) and he beats the Grantorto (the same Philip in another Light) to restore Irens (i. e. Peace to Europe.)

CHASTITY being the first Female Virtue, Britomartie is a Briton; her Part is fine, though it requires Explication. His Stile is very Poetical; no Puns, Af-

· fectations of Wit, forced Antitheles, or any of that

low Tribe.

HIS old Words are all true English, and Numbers exquisite; and fince of Words there is the Multa re-

nascentur, fince they are all proper, such a Poem should not (any more than Milton's) subfift all of it of

common ordinary Words. See Inflances of Descrip-

Board Barger Hair

tions.

Causles Jealousy in Britomartis, V. 6, 14. in its Reftlefnels.

The former of the contract follow ? Like as a wayward Child, subofe founder Sleep Is broken with Some fearful Dream's Affright, With froward Will doth fet bimfelf to weep, Ne can be still'd for all bis Nurse's Might, But kicks, and squalls, and shrieks for fell Despite; Now feratching ber, and ber loofe Locks misufing, Now feeking Darkness, and now feeking Light; Then craving Suck, and then the Suck refufing: Such was this Lady's Loves in ber Love's fond accusing.

Curiofity occasion'd by Jealousy, upon occasion of her Lover's Absence. Ibid. Stan. 8, 9.

Then as she looked long, at last she spy'd One coming towards ber with bafty Speed, Well ween'd she then, ere him she plain descry'd. That it was one fent from her Love indeed; Whereat her Heart was fill'd with Hope and Dread, Ne would she stay till be in Place could come, But ran to meet him forth to know his Tidings fomme; Even in the Door him meeting, she begun, And where is be, thy Lord, and bow far hence? Declare at once; and bath be lost or won?

Care and his House are describ'd thus, IV. 6, 33, 34, 35.

Not far away, not meet for any Gueft, They spy'd a little Cottage, like some poor Man's Neft.

34.

There entering in, they found the Good-Man's felf,
Full bufily unto his Work yhent,
Who was so sweet a wretched swearish Elf,
With bollow Eyes and raw hone Cheeks for spent,
As if he had in Prison long been pent.
Full black and griesty did his Face appear,
Besmear'd with Smoke that nigh his Eye-sight blent,
With rugged Beard and hoary shaggy Heure,
The swhich he never wont to comb, or tomely shear.

25.

Rude was his Garment and to Rags all rent,
No better had he, ne for better cared;
His bliftred Hands among the Cinders brent,
And Fingers filthy, with long Nails prepared,
Right fit to rend the Food on which he fared.
His Name was Care; a Blacksmith by his Trade,
That neither Day nor Night from working spared,
But to small purpose Iron Wedges made.
These he unquiet Thoughts that careful Minds invade.

"HOME R's Epithets were much admired by Antiquity: See what great Justness and Variety there is in these Epithets of the Trees in the Forest where the Redcross Knight lost Truth, B. 1. Cant. 1. Stan. 8, 9.

The failing Pine, the Cedar proud and tall,
The Vine-prop Elm, the Poplar never dry.
The Builder-Oak, fole King of Forests all,
The Aspine good for Staves, the Cypress Funeral.

Q.

The Laurel, Meed of mighty Conquerors,
And Poets sage; the Fir that weepeth still,
The Willow worn of forlorn Paramours,
The Yew obedient to the Bender's Will,

The Birch for Shafts, the Shallow for the Mill:
The Myrrhe sweet, bleeding in the bitter Wound,
The warlike Beech, the Ash for nothing ill,
The fruitful Olive, and the Plantane round,
The Carver Holm, the Maple seldom inward sound.

I shall trouble you no more, but desire you to let me conclude with these Verses, tho' I think they have already been quoted by you: They are Directions to young Ladies oppress with Calumny. VI. 6, 14.

The best (said he) that I can you advise,
Is to avoid the Occasion of the Ill;
For when the Cause whence Evil doth arise
Removed is, the Esset surceaseth still.
Abstain from Pleasure, and restrain your Will,
Subdue Desire, and bridle loose Delight,
Use scanced Diet, and sorbear your Fill,
Shun Secrecy, and talk in open Sight;
So shall you soon repair your present evil Plight.

ALTERNATION OF THE PARTY OF THE

Nº 541 Thursday, November 20.

Format enim Natura priùs nos intus ad omnem
Fortunarum babitum; juvat, aut impellit ad iram,
Aut ad bumum mærore gravi deducit & angit;
Post effert animi motus interprete Linguâ.

Hor. Ars Poet. v. 108.

For Nature forms and softens us within,
And writes our Fortune's Changes in our Face:
Pleasure inchants, impetuous Rage transports,
And Grief dejects, and wrings the tortur'd Soul;
And these are all interpreted by Speech.

Roscommon.

Y Friend the TEMPLAR, whom I have so often mentioned in these Writings, having determined to lay aside his Poetical Studies, in order to a closer Pursuit of the Law, has put together, as a Farewel M 2

Essay, some Thoughts concerning Pronunciation, and Action, which he has given me leave to communicate to the Public. They are chiefly collected from his Favourite Author, Cicero, who is known to have been an intimate Friend of Roscius the Actor, and a good Judge of Dramatic Performances, as well as the most Eloquent Pleader of

the Time in which he lived.

CICERO concludes his celebrated Books de Oratore with some Precepts for Pronunciation and Action, without which Part he affirms that the best Orator in the World can never succeed; and an indifferent one, who is Master of this, shall gain much greater Applause. What could make a stronger Impression, says he, than those Exclamations of Gracebus. - Whither shall I turn? Wretch that I am? to what Place betake myfelf? Shall I go to the Capitol? - Alas! it is overflowed with. my Brother's Blood. Or Shall I retire to my House? Yet there I behold my Mother plung'd in Misery, weeping and despairing! These breaks and turns of Passion, it seems, were fo enforced by the Eyes, Voice, and Gesture of the Speaker, that his very Enemies could not refrain from Tears. I infift, fays Tully, upon this the rather, because our Orators, who are as it were Actors of the Truth itfelf, have quitted this manner of speaking; and the Players, who are but the Imitators of Truth, have taken it up.

I shall therefore pursue the Hint he has here given me, and for the Service of the British Stage I shall copy some of the Rules which this great Roman Master has laid down; yet, without confining myself wholly to his Thoughts or Words: and to adapt this Essay the more to the Purpose for which I intend it, instead of the Examples he has inserted in this Discourse, out of the ancient Tragedies, I shall make use of parallel Passages out of the most cele-

bia d of our own.

THE Design of Art is to assist Action as much as possible in the Representation of Nature; for the Appearance of Reality is that which moves us in all Representations, and these have always the greater Force, the nearer they approach to Nature, and the less they shew of limitation.

NATURE herfelf has affigu'd, to every Emotion of the Soul, its peculiar Cast of the Countenance, Torle of Voice, and Manner of Gesture; and the whole Person, all the Features of the Face and Tones of the Voice. answer, like Strings upon musical Instruments, to the Impressions made on them by the Mind. Thus the Sounds of the Voice, according to the various Touches, which raise them, form themselves into an Acute or Grave, Quick or Slow, Loud or Soft Tone. These too may be subdivided into various kinds of Tones, as the Gentle, the Rough, the Contracted, the Diffuse, the Continued, the Intermitted, the Broken, Abrupt, Winding, Softned, or Elevated. Every one of these may be employed with Art and Judgment; and all supply the Actor, as Colours do the Painter, with an expressive Variety. Antimolais bab the balance to

ANGER exerts its peculiar Voice in an acute, raised, and hurrying Sound. The passionate Character of King Lear, as it is admirably drawn by Sbakespear, abounds

with the strongest Instances of this kind.

Fiery! — what Quality? — why Gloster! Gloster!
I'd speak with the Duke of Cornwal and his Wife.

Are they inform'd of this? my Breath and Blood!

Fiery? the fiery Duke? — &c.

SORROW and Complaint demand a Voice quite different, flexible, flow, interrupted, and modulated in a mournful Tone; as in that pathetical Soliloquy of Cardinal Wolfey on his Fall.

Farewel! — a long Farewel to all my Greatness?
This is the State of Man! — to day be puts forth
The tender Leaves of Hopes; to morrow blossoms,
And bears his blushing Honours thick upon him,
The third Day comes a Frost, a killing Frost,
And when he thinks, good easy Man, full surely
His Greatness is a ripening, nips his Root,
And then he falls as I do.

WE have likewise a fine Example of this in the whole Part of Andromache in the District Mether, particularly in these Lines.

I'll go, and in the Anguish of my Heart
Weep o'er my Child —— If he must die, my Life
Is wrapt in his, I shall not long survive.
'Tis for his sake that I have suffer'd Life,
Gron'd in Captivity, and out-lived Hector.
Yes, my Astyanax, we'll go together!
Together to the Realms of Night we'll go;
There to thy ravish'd Eyes thy Sire I'll show,
And point him out among the Shades below.

FEAR expresses itself in a low, hesitating and abject Sound. If the Reader considers the following Speech of Lady Macheth, while her Husband is about the Murder of Duncan and his Grooms, he will imagine her even affrighted with the Sound of her own Voice while she is speaking it.

Alas! I am afraid they have awak'd,
And'tis not done; th' Attempt, and not the Deed,
Confounds us — Hark! — I laid the Daggers ready,
He could not miss them. Had he not resembled
My Father as he slept, I had done it.

COURAGE assumes a louder Tone, as in that Speech of Don Sebastian.

Here satiate all your Fury;
Let Fortune empty her whole Quiver on me,
I have a Soul that like an ample Shield
Can take in all, and Verge enough for more.

PLEASURE dissolves into a luxurious, mild, tender, and joyous Modulation; as in the following Lines in Caius Marius.

Lavinia! O there's Music in the Name,
That softning me to infant Tenderness,
Makes my Heart spring, like the first Leaps of Life.
AND

AND Perplexity is different from all these; grave, but not bemoaning, with an earnest uniform Sound of Voice; as in that celebrated Speech of Hamlet.

and A the Mariat characteristic back and the Maria - To be, or not to be? - that is the Queftion : Whether tis nobler in the Mind to fuffer The Slings and Arrows of outrageous Fortune, Or to take Arms against a Sea of Troubles, And by opposing end them. To die, to sleep; No more; and by a Sleep to say we end The Heart-ach, and the thousand natural Shocks That Flesh is Heir to; 'tis a Confummation Devouth to be wish'd. To die, to sleep -To fleep; perchance to dream ! Ay, there's the Rub. For in that steep of Death what Dreams may come, When we have shuffled off this mortal Coil, Must give us pause - There's the Respect That makes Calamity of so long life; For who would bear the Whips and Scorns of Time, Th' Oppressor's Wrongs, the proud Man's Contumely, The Panys of despis'd Lowe, the Law's Delay, The Infolence of Office, and the Spurns That patient Merit of th' unworthy takes, When he himself might his Quietus make With a bare Bodkin? Who would Fardles bear, To groan and sweat under a weary Life? But that the Dread of Something after Death, The undiscover'd Country, from whose Bourn No Traveller returns, puzzles the Will, And makes us rather choose those Ills we have, Than fly to others that we know not of.

AS all these Varieties of Voice are to be directed by the Sense, so the Action is to be directed by the Voice, and with a beautiful Propriety, as it were to enforce it. The Arm, which by a strong Figure Tully calls the Orator's Weapon, is to be sometimes raised and extended; and the Hand, by its Motion, sometimes to lead, and sometimes to sollow the Words as they are uttered. The Stamping of the Foot too has its proper Expression in Contention, Anger, or absolute Command. But the Face is the Epitome of the whole Man, and the Eyes M 4

are as it were the Epitome of the Face; for which Reafon, he fays, the best Judges among the Romans were
not extremely pleased, even with Roscius himself in his
Mask. No Part of the Body, besides the Face, is capable of as many Changes as there are different Emotions in the Mind, and of expressing them all by those
Changes. Nor is this to be done without the Freedom
of the Eyes; therefore Theophrastus call'd one; who barely rehearsed his Speech with his Eyes six'd, an absent
Astor.

AS the Countenance admits of fo great Variety, it requires also great Judgment to govern it. Not that the Form of the Face is to be shifted on every Occasion, lest it turn to Farce and Buffoonry; but it is certain, that the Eyes have a wonderful Power of marking the Emotions of the Mind, fometimes by a fledfast Look, fometimes by a careless one, now by a sudden Regard, then by a joyful Sparkling, as the Sense of the Words is diversify'd: for Action is, as it were, the Speech of the Features and Limbs, and must therefore conform itself always to the Sentiments of the Soul. And it may be observed, that in all which relates to the Gesture, there is a wonderful Force implanted by Nature: fince the Vulgar, the Unskilful, and even the most Barbarous are chiefly affected by this. None are moved by the Sound of Words, but those who understand the Language; and the Sense of many things is loft upon Men of a dull Apprehension: but Action is a kind of Universal Tongue; all Men are subject to the same Passions, and consequently know the same Marks of them in others, by which they themselves exprefs them.

PERHAPS some of my Readers may be of Opinion, that the Hints I have here made use of, out of Cicero, are somewhat too refined for the Players on our Theatre: in answer to which, I venture to lay it down as a Maxim, that without good Sense no one can be a good Player, and that he is very unfit to personate the Dignity of a Roman Hero, who cannot enter into the Rules for Pronunciation and Gesture delivered by a

Roman Orator.

THERE is another thing which my Author does not think too minute to infult on, though it is purely mechani-

mechanical; and that is the right pitching of the Voice. On this Occasion he tells the Story of Gracebus, who employ'd a Servant with a little Ivory Pipe to stand behind him, and give him the right Pirch, as often as he wandered too far from the proper Modulation. Every Voice, says Tully, has its particular Medium and Compass, and the Sweetness of Speech consists in leading it through all the Variety of Tones naturally, and without touching any Extreme. Therefore, says he, Leave the Pipe at bame, but carry the Sense of this Custom with you.

WHE DESTRUCTED OF THE PARTY OF

Nº 542 Friday, November 21.

Et sibi præserri se gaudet

Ovid. Met. l. 2. v. 4301

He beard;

Well pleas'd, bimself before bimself preser'di

ADDISON-

When he have been present in Assemblies where my Paper has been talked of; I have been very well pleased to hear those who would detract from the Author of it observe, that the Letters which are sent to the Speciator are as good, if not better than any of his Works. Upon this occasion many Letters of Mirth are usually mentioned, which some think the Speciator writ to himself, and which others commends because they fancy he received them from his Correspondents: Such are those from the Valetudinarian; the Inspector of the Sign-Posts; the Master of the Fan-Exercise; with that of the Hoop'd Petticoat; that of Nicholas Hart the annual Sleeper; that from Sir John Envill'; that upon the London Cries; with multitudes of the same nature. As I love nothing more than to mortify the Ill-natured, that I may do it effectually. I must acquaint them, they have very often praised me when they did not design it, and that they have approved

proved my Writings when they thought they had derogated from them. I have heard feveral of these unhappy Gentlemen proving, by undemable Arguments, that I was not able to pen a Letter which I had written the Day before. Nay, I have heard fome of them throwing out ambiguous Expressions, and giving the Company reason to suspect that they themselves did me the Honour to fend me fuch and fuch a particular Epifile. which happened to be talked of with the Effeem or Approbation of those who were present. These rigid Critics are so afraid of allowing me any thing which does not belong to me, that they will not be positive whether the Lion, the wild Boar, and the Flower pots in the Play-house, did not actually write those Letters which came to me in their Names. I must therefore inform these Gentlemen, that I often choose this way of casting my Thoughts into a Letter, for the following Reasons: First, out of the Policy of those who try their Jest upon another, before they own it themselves. condly, because I would extort a little Praise from such who will never applaud any thing whose Author is known and certain. Thirdly, because it gave me an Opportunity of introducing a great variety of Characters into my Work, which could not have been done, had I always written in the Person of the Spectator. Fourthly, because the Dignity Spectatorial would have fuffered, had I published as from myfelf those several ludicrous Compositions which I have ascribed to sectious Names and Characters. And lastly, because they often serve to bring in more naturally, such additional Reflexions as have been placed at the end of them.

THERE are others who have likewise done me a very particular Honour, though undesignedly. These are such who will needs have it, that I have translated or borrowed many of my Thoughts out of Books which are written in other Languages. I have heard of a Person who is more famous for his Library than his Learning, that has afterted this more than once in his private Conversation. Were it true, I am sure he could not speak it from his own Knowledge; but had he read the Books which he has collected, he would find

find this Accusation to be wholly groundless. Those who are truly learned will acquit me in this Print, in which I have been to far from offending, that I have been fcrupu-Tous perhaps to a Fault in quoting the Authors of feveral Passages which I might have made my own. But as this Affertion is in reality an Encomium on what I have published, I ought rather to glory in it, than endeavour to confute it.

SOME are so very willing to alienate from me that finall Reputation which might accrue to me from any of these my Speculations, that they attribute some of the best of them to those imaginary Manuscripts with which I have introduced them. There are others, I must confess, whose Objections have given me a greater Concern, as they feem to reflect, under this Head, rather on my Morality than on my Invention. These are they who say an Author is guilty of Falshood, when he talks to the Public of Manuscripts which he never faw, or describes Scenes of Action or Discourse in which he was never engaged. But these Gentlemen would do well to consider, there is not a Fable of Parable which ever was made use of, that is not liable to this Exception; fince nothing, according to this Notion, can be related innocently, which was not once Matter of Fact. Besides, I think the most ordinary Reader may be able to discover by my way of writing, what I deliver in these Occurrences as Truth, and what as Fic-Middle Middle of the

SINCE I am unawares engaged in answering the feveral Objections which have been made against these my Works. I must take notice that there are some who affirm a Paper of this Nature should always turn upon diverting Subjects, and others who find fault with every one of them that hath not an immediate Tendency to the Advancement of Religion or Learning. I shall leave these Gentlemen to dispute it out among themselves; fince I see one half of my Conduct patronized by each fide. Were I serious on an improper Subject, or trifling in a ferious one, I should deservedly draw upon me the Censure of my Readers; or were I conscious of any thing in my Writings that is not innocent at least, or that the greatest Part of them were not fincerely

The train 18

fincerely defigned to discountenance Vice and Ignorance, and support the Interest of true Wisdom and Virtue, I should be more severe upon myself than the Public is difposed to be. In the mean while I defire my Reader to confider every particular Paper or Discourse as a distinct Tract by itself, and independent of every thing that goes before or after it.

I shall end this Paper with the following Letter, which was really fent me, as some others have been which I have published, and for which I must own myself indebted to their respective Writers.

see see of meeting

SIR,

WAS this Morning in a Company of your Welk wishers, when we read over, with great Satisfaction, Tully's Observations on Action adapted to the British Theatre: Though, by the way, we were very forry to find that you have disposed of another Member of your Club. Poor Sir Roger is dead, and the worthy Clergyman dying. Captain Sentry has taken possession of a fair Eflate; Will Honeycomb has married a Farmer's Daughter; and the Templar withdraws himself into the Bufiness of his own Profession. What will all this end in? We are afraid it portends no Good to the Public: · Unless you very speedily fix a Day for the Election of new Members, we are under Apprehensions of losing the British Spectator. I hear of a Party of Ladies who. intend to address you on this Subject, and question not; if you do not give us the Slip very fuddenly, that you will receive Addresses from all Parts of the Kingdom to continue so useful a Work. Pray deliver as out of this · Perplexity, and among the Multitude of your Readers you will particularly oblige

Your most Sincere Priend and Servant.

the black of the country's a security of

Philo-Spec.

BUT TO THE POPULATION

nwill see the Start Fact sale

REPRESENTATION OF THE PROPERTY OF THE PROPERTY

Nº 543 Saturday, November 22.

Nec diversa tamen — Ovid. Met. 1. 2. v. 13.

The not alike, consenting Parts agree,
Fashion'd with similar Variety.

HOSE who were skilful in Anatomy among the Ancients, concluded from the outward and inward. Make of an Human Body, that it was the Work of a Being transcendently Wife and Powerful. As the World grew more enlightened in this Art, their Discoveries gave them fresh Opportunities of admiring the Conduct of Providence in the Formation of an Human Body. Galen was converted by his Diffections, and could not but own a Supreme Being upon a Survey of this his Handywork. There were, indeed, many Parts of which the old Anatomists did not know the certain Use; but as they faw that most of those which they examined were adapted with admirable Art to their several Functions, they did not question but those, whose Uses they could not determine, were contrived with the same Wisdom for respective Ends and Purpoles. Since the Circulation of the Blood has been found out, and many other great Difcoveries have been made by our modern Anatomists, we fee new Wonders in the Human Frame, and discern several important Uses for those Parts, which Uses the Ancients knew nothing of. In fhort, the Body of Man is fisch a Subject as stands the utmost Test of Examination. Tho' it appears formed with the nicest Wisdom, upon the most superficial Survey of it, it still mends upon the Search, and produces our Surprise and Amazement in proportion as we pry into it. What I have here faid of an Human Body, may be applied to the Body of every Animal which has been the Subject of Anatomical Observations.

THE Body of an Animal is an Object adequate to our Senses. It is a particular System of Providence, that

tions

lies in a carrow Comosis. The Rye is able to command it, and by fuccemve inquiries can fearth into all as Parts. Could the Body of the whole Earth, or indeed the whole Universe, be thus submitted to the Examination of our Senses, were it not too big and disproportioned for our Inquiries, too unwieldy for the Management of the Rye and Hand, there is no question but it would appear to us as curious and well-contrived a Frame as that of an Human Body. We would see the same Concatenation and Subserviency, the same Necessity and Usefulness, the same Beauty and Harmony in all and every of its Parts, as what we discover in the Body of every single Animal.

THE more extended our Reason is, and the more able to grapple with immense Objects, the greater still are those Discoveries which it makes of Wisdom and Providence in the Works of the Creation. A Sir Islant Newton, who stands up as the Miracle of the present Age, can look through a whole Planetary System; consider it in its Weight, Number, and Measure; and draw from it as many Demonstrations of infinite Power and Wisdom, as a more confined Understanding is able to deduce from the

System of an Human Body.

BUT to return to our Speculations on Anatomy, I. shall here consider the Fabric and Texture of the Bodies of Animals in one particular View; which, in my Opinion, thews the Hand of a thinking and all wife Being in their Formation, with the Evidence of a thoufand Demonstrations. I think we may lay this down as an incontested Principle, that Chance never acts in a perpetual Uniformity and Confistence with itself. If one should always sling the same Number with ten thoufand Dice, or see every Throw just five Times less, or five times more in Number than the Throw which immediately preceded it, who would not imagine there is fome invisible Power which directs the Cast? This is the Proceeding which we find in the Operations of Nature. Every kind of Animal is diverlified by different Magnitudes, each of which gives rife to a different Species. Let a Man trace the Dog or Lion-Kind, and he will observe how many of the Works of Nature are published, if I may use the Expression, in a Variety of Edi-

tions. If we look into the Reptile World, or into thole different Kinds of Animals that fill the Element of Water, we meet with the lame Repetitions among feveral Species, that differ very little from one another, but in Size and Bulk. You find the same Creature that is drawn at large, copied out in feveral Proportions, and ending in Miniature. It would be tedious to produce Inflances of this regular Conduct in Providence, as it would be fuperfluous to those who are versed in the natural History of Animals. The magnificent Harmony of the Universe is such that we may observe innumerable Divisions running upon the same Ground. I might also extend this Speculation to the dead Parts of Nature, in which we may find Matter disposed into many fimilar Systems, as well in our Survey of Stars and Planets as of Stones, Vegetables, and other fublunary Parts of the Creation. In a word, Providence has flewn the Richnels of its Goodness and Wisdom, not only in the production of many Original Species, but in the multiplicity of Descants which it has made on every original Species in particular.

BUT to purfue this Thought still farther: Every living Creature confidered in itself, has many very complicated Parts that are exact Copies of some other Parts which it possesses, and which are complicated in the fame manner. One Eye would have been fufficient for the Subliftence and Preservation of an Animal; but, in order to better his Condition, we see another placed with a Mathematical Exactness in the same most advantageous Situation, and in every particular of the fame Size and Texture. Is it possible for Chance to be thus delicate and uniform in her Operations? Should a Million of Dice turn up twice together the fame Number, the Wonder would be nothing in comparison with this. But when we fee this Similitude and Refemblance in the Arm, the Hand, the Fingers; when we fee one half of the Body intirely correspond with the other in all those minute Strokes, without which a Man might have very well subsisted; nay, when we often see a single Part repeated an hundred times in the same Body, notwithstanding it consists of the most intricate weaving of numberless Fibres, and these Parts differing still in Magnitude,

as the Convenience of their particular Situation requires \$ fore a Man must have a strange Cast of Understan who does not discover the Finger of God in so wonderful a Work. These Duplicates in those Parts of the Body, without which a Man might have very well subfifted, the not so well as with them, are a plain Demonstration of an all-wife Contriver; as those more numerous Copyings, which are found among the Vessels of the same Body, are evident Demonstrations that they could not be the Work of Chance. This Argument receives additional Strength, if we apply it to every Animal and Infect within our Knowledge, as well as to those numberless living Creatures that are Objects too minute for a Human Eye: and if we confider how the several Species in this whole World of Life resemble one another in very many Particulars, fo far as is convenient for their respective States of Existence: it is much more probable that an hundred Million of Dice should be casually thrown a hundred Million of Times in the same Number, than that the Body of any fingle Animal should be produced by the fortuitous Concourse of Matter. And that the like Chance should arise in innumerable Instances, requires a degree of Credulity that is not under the direction of Common Sense. We may carry this Confideration yet further, if we reflect on the two Sexes in every living Species, with their Resemblances to each other, and those particular Distinctions that were necessary for the keeping up of this great World of Life.

THERE are many more Demonstrations of a Supreme Being, and of his transcendent Wisdom, Power, and Goodness in the Formation of the Body of a living Creature, for which I refer my Reader to other Writings, particularly to the Sixth Book of the Poem, intitled Creation, where the Anatomy of the Human Body is described with great Perspicuity and Elegance. I have been particular on the Thought which runs through this Speculation, because I have not feen it enlarged upon by others. William William

8383

recurred by the book subjection of a

四年四年 1000年 1

Nº 544 Monday, November 24.

Nunquam ita quisquam tam bend subduda ratione od

Quin res, Ætas, usus semper aliquid apportet novi, Aliquid moneat; ut illa, quæ te scire credas, nescius, Et quæ tibi putåris prima, in experiundo ut repudies. Ter. Adelph, Act. c. Sc. 2.

No Man was ever so completely skill d in the Conduct of Life, as not to receive new Information from Age and Experience; insomuch that we find ourselves really ignorant of what we thought we understood, and see cause to reject what we fancied our truest Interest.

HERE are, I think, Sentiments in the following Letter from my Friend Captain SENTRY, which discover a rational and equal Frame of Mind, as well prepared for an advantageous as an unfortunate Change of Condition.

S I R, Cowerley Hall, Nov. 15, Worcestersbire.

I AM come to the Succession of the Estate of my honoured Kinsman Sir ROGER DE COVERLEY; I affure you I find it no easy Task to keep up the Figure of Master of the Fortune which was so handsomly enjoyed by that honest plain Man. I cannot (with respect to the great Obligations I have, be it spoken) reflect upon his Character, but I am confirmed in the Truth which I have, I think, heard spoken at the Club, to wit, That a Man of a warm and well disposed Heart with a very small Capacity, is highly superior in human Society to him who with the greatest Talents is cold and languid in his Affections. But, alas! why do I make a difficulty in speaking of my worthy Ancestor's Failings? His little Absurdities and Incapacity for the Conversation of the Politest Men are dead with him, and his greater Qualities are even now use-

ful to him. I know not whether by naming those Disabilities I do not enhance his Merit, fince he has 'left behind him a Reputation in his Country, which would be worth the pains of the wifest Man's whole Life to arrive at. By the way I must observe to you, that many of your Readers have mislook that Passage in your Writings, wherein Sir R o GER is reported to have inquired into the private Character of the young Woman at the Tavern. I know you mentioned that ' Circumstance as an Instance of the Simplicity and Innocence of his Mind, which made him imagine it a very easy thing to reclaim one of those Criminals, and not as an Inclination in him to be guilty with her. The less discerning of your Readers cannot enter into that Delicacy of Description in the Character: But indeed my chief Business at this time is to represent to you my present State of Mind, and the Satisfaction I promife to myself in the Possession of my new Forfune. I have continued all Sir R o G B R's Servents, except such as it was a Relief to dismis into little Beings within my Manour: Those who are in a Lift of the good Knight's own Hand to be taken care of by me, I have quarter'd upon such as have taken new Leases of me, and added so many Advantages during the Lives of the Persons so quartered, that it is the Interest of those whom they are joined with, to cherish and befriend them upon all Occasions. I find a confiderable Sum of ready Money, which I am laying out among my Dependents at the common Interest, but with a design to lend it according to their Merit, rather than according to their Ability. I shall lay a Tax upon fuch as I have highly obliged, to become Security to me for such of their own poor Youth, whether Male or Female, as want Help towards getting into fome Being in the World. I hope I shall be able to manage my Affairs so, as to improve my Fortune every Year, by doing Acts of Kindness. I will lend my Money to the " Use of none but indigent Men, secured by such as have ceased to be indigent by the favour of my Family or myfelf. What makes this the more practicable, is, that if they will do any one Good with my Money, they are welcome to it upon their own Security: And

I make no Exception against its because the Persons who enter into the Obligations, do it for their own Family. I have laid out four thousand Pounds this way. and it is not to be imagined what a Croud of People are obliged by it. In Cases where Sir Rock R has recommended. I have lent Money to put out Children, with a Clause which makes void the Obligation, in ease the Infant dies before he is out of his Apprenticeship; by which means the Kindred and Masters are extremely A careful of breeding him to Industry, that he may repay it himself by his Labour, in three Years Journey-work fafter his Time is out, for the Use of his Securities. Opportunities of this Kind are all that have occurred fince I came to my Estate, but I affore you I will preferve a constant Disposition to catch at all the Occafions I can to promote the Good and Happiness of my Neighbourhood. transfer to the same

BUT give me leave to lay before you a little Establishment which has grown out of my past Life, that, I doubt not, will administer great Satisfaction to me in

that part of it, whatever that is, which is to come. THERE is a Prejudice in favour of the Way of Life to which a Man has been educated, which I know not whether it would not be faulty to overcome: It is Ike a Partiality to the Interest of one's own Country before that of any other Nation. It is from an Habit of Thinking, grown upon me from my Youth spent in Arms, that I have ever held Gentlemen, who have preferved Modelty, Good-nature, Justice and Humamity in a Soldier's Life, to be the most valuable and worthy Persons of human Race. To pass through immie nent Dangers, fuffer painful Watchings, frightful Alarms, and laborious Marches for the greater part of a " Man's Time, and pass the rest in Sobriety conformable to the Rules of the most virtuous civil Life, is a Merit . too great to deserve the Treatment it usually meets with among the other Part of the World. But I affure ' you, Sir, were there not very many who have this Worth, we could never have feen the glorious Events which we have in our Days. I need not fay more to illustrate the Character of a Soldier, than to tell you he is the very contrary to him you observe loud, saucy,

and over-bearing in a red Coat about Town. But I was going to tell you, that in Honour of the Profession of Arms, I have let apart a certain Sum of Money for a Table for such Gentlemen as have served their Country in the Army, and will please from time to time to sojourn all, or any part of the Year, at Coverley. Such of them as will do me that Honour, shall find Horses, Servants, and all things necessary for their Accommodation, and Enjoyment of all the Conveniencies of Life in a pleasant various Country. If Colonel Camperfelt be. in Town, and his Abilities are not employ'd another way in the Service, there is no Man would be more welcome here. That Gentleman's thorough Knowledge in his Profession, together with the Simplicity of his Manners, and Goodness of his Heart, would induce others like him to honour my Abode; and I should be glad my Acquaintance would take themselves to be invited or not, as their Characters have an Affinity to his.

' I would have all my Friends know, that they need not fear (though I am become a Country Gentleman) I will trespass against their Temperance and Sobriety. No, Sir, I shall retain so much of the good Sentiments for the Conduct of Life, which we cultivated in each other at our Club, as to contemn all inordinate Pleasures: But particularly remember, with our beloved Tully, that the Delight in Food confifts in Defire, not Satiety. They who most passionately pursue Pleafure, feldomest arrive at it. Now I am writing to a Philosopher, I cannot forbear mentioning the Satisfaction I took in the Passage I read Yesterday in the same 'Tully. A Nobleman of Athens made a Compliment to Plate the Morning after he had supped at his House, · Your Entertainments do not only please when you give them, but also the Day after.

1 am, My worthy Friend,

Selection in the second

ayou done o late, seven

MAD STABLES

Your most Obedient Humble Servant. T 2000

WILLIAM SENTEY.

Tuesday,

CHEST CHEST CONTRACTOR

Nº 545 Tuesday, Nvoember 25.

Quin potius Pacem Æternam pattosque Hymenæos Exercemus — Virg. Æn. 4. v. 99.

Let us in Bonds of lasting Peace units, And celebrate the Hymeneal Rite.

Emperor of China to the Pope of Rome, proposing a Coalition of the Chinese and Roman Churches, will be acceptable to the Curious. I must confess I myself being of opinion that the Emperor has as much Authority to be Interpreter to him he pretends to expound, as the Pope has to be Vicar of the Sacred Person he takes upon him to represent, I was not a little pleased with their Treaty of Alliance. What Progress the Negotiation between his Majesty of Rome and his Holiness of China makes (as we daily Writers say upon Subjects where we are at a loss) Time will let us know. In the mean time, since they agree in the Fundamentals of Power and Authority, and differ only in Matters of Faith, we may expect the Matter will go on without Difficulty.

Copia di Littera del Re della China al Papa, interpretata dal Padre Segretario dell' India della. Compagna di Giefu.

A Voi Benedetto sopra i benedetti PP, ed interpretatore grande de Pontifici e Pastore Xmo dispensatore dell'oglio de i Rè d' Europe Clemente XI.

L Favorito amico di Dio Gionata 7º Potentissimo sopra tutti i potentissimi della terra, Altissimo sopro tutti
gl' Altissimi sotto il sole e la luna, che sude nella sede di
smeraldo della China sopra cento scalini d'oro, ad interpretare la lingua di Dio a tutti i descendenti sedeli d'Abramo, che de la vita e la morte a cento quindici regni, ed

a cento settante Isole, scrive con la penna dello Struzzo vergine, e manda falute ed accresimento di vechiezza ESSENDO arrivato il tempo in cui il fiore della reale nostre gioventu deve maturare i Frutti della nostra vectuezza, e confortare con quell' i defiderii de i popu-' li nostri divoti, e propagare il seme di quella pianta che deve proteggerli, habbiamo Stabilito d'accompagnarci con una virgine eccelía ed amoroía allattata alla mam-· mella della leonessa forte e dell' Agnella mansueta. Percio essendoci stato figurato sempre il vostro populo Europeo Romano per paele di donne invitte, i forte, e chaste; allongiamo la nostra mano potente, a stringere una di loro, e questa sara una vostro nipote, o nipote di qualche altrograri Sacerdote Latino, che fia quardata dall' oechio dritto di Dio, sara seminata in lei l'Autorita di Sarra, la Fedelta d'Esther, e la Sapienza di Abba; la vogliamo con l'occhio che guarda il cielo,/e la terre, e con la bocca della Conchiglia che si pasce della ruggiada del matino. La sua eta non passi ducento corsi della Luna, la sua statura sia alta quanto la spicca dritta del grano verde, e la sua grossezza quanto un manipolo di grano secco. Noi la mandaremmo a vestire per li nostri mandatici Ambasciadori, e chi la conduranno a noi, e noi incontraremmo alla riva del fiume grande facendola falire suo nostro cocchio. Ella potra adorare appresso di noi il suo Dio, con venti quatro altre ' a sua ellezione, e potra cantare con loro come la Tortora alla Primavera.

SODISFANDO noi Padre e amico nostro questa nostra brama, sarete caggione di unire in perpetua amicitia cotesti vostri Regni d'Europa al nostro dominante Imperio, e si abbraccieranno le nostri leggi comme l'edera abbraccia la pianta, e noi medesemi Spargeremo del nostro seme reale in coteste Provincei, riscaldando i letti di vostri Principi con il suoco amoroso delle nostre Amazoni, d'alcune delle quali i nostri mandatici Ambasciadori vi porteranno le Somiglianza depinte. V. Consirmiamo di tenere in pace le due buone religiose samiglie delli Missionarii gli Figlioli d'Ignazio, e li bianchi e neri figlioli di Dominico il cui consiglio degl' uni e degl' altri ci serve di scorta nel nostro regimento e di lume ad interpretare le divine Legge come appuncto sa lume l'oglio che si getta

getta in Mare. In tanto Alzandoci dal nostro Trono per Abbracciarvi, vi di chiariamo nostro conguinto e Confederato, ed ordiniamo che questo foglio sia segnato col nostro Segno Imperiale dalla nostra Citta, Capo del Mondo, il quinto giorno della terza lunatione l'anno quarto del nostro Imperio.

SIGILLO e un fole nelle cui faccia e anche quella della Luna ed intorno tra i Raggi vi fono trapofie

alcune Spada.

- DICO il Traduttore che secondo il Ceremonial di questo Lettere e recedentissimo specialmente Fessere scritto con la penna dello Struzzo virgine con la quelle non sogliosi scrivere quei Re che le pregiere a Dio e serivendo a qualche altro a Principe del Mondo, la maggior Binezza che usino, e scrivergli con la penna del Pavone.
- A Letter from the Emperor of China to the Pope, interpreted by a Father Jesuit, Secretary of the Indies.
- To you bleffed above the Bleffed, great Emperor of Bishops, and Pastor of Christians, Dispenser of the Oil of the Kings of Europe, Clement XI.
- THE Favourite Friend of GOD Gionetta the VIIth, most Powerful above the most Powerful of the Earth, Highest above the Highest under the Sun and Moon, who sits on a Throne of Emerald of China, above 100 Steps of Gold, to interpret the Language of God to the faithful, and who gives Life and Death to 115 Kingdoms, and 170 Islands; he writes with the Quill of a Virgin Offrich, and sends Health and Increase of old Age.

BEING arrived at the time of our Age, in which the Flower of our Royal Youth ought to ripen into Fruit towards old Age, to comfort therewith the Defire of

- our devoted People, and to propagate the Seed of that Plant which must protect them; we have determined
- to accompany ourselves with an high amorous Virgin, suckled at the Breast of a wild Lioness, and a meek Lamb;
- and imagining with ourselves that your European Ro-

man People is the Father of many unconquerable an chafte Ladies; We stretch out our powerful Arm to embrace one of them, and she shall be one of your Neices, or the Neice of fome other great Latin Priest, the Darling of God's Right Eye. Let the Authority of Sarab be fown in her, the Fidelity of Efther, and the Wisdom of Abba: We would have her Eye like that of a Dove, which may look upon Heaven and Earth, with the Mouth of a Shell-Fish to feed upon the Dew of the Morning; Her Age must not exceed 200 Courses of the Moon; let her Stature be equal to that of an Ear of green Corn, and her Girth a Handful. WE will fend our Mandarines Ambassadors to clothe her, and to conduct her to us, and we will meet her on the Bank of the great River, making her to leap up into our Chariot. She may with us worthip her own God; together with twenty four Virgins of her own choosing; and she may sing with them as the Turtle in the Spring. You, O Father and Friend, complying with this our Defire, may be an occasion of uniting in perpetual Friendship our high Empire with your European Kingdoms, and we may embrace your Laws as the Juy embraces the Tree; and we ourselves may scatter our Royal Blood into your Provinces, warming the chief of your Princes with the amorous Fire of our Amazons, the refembling Pictures of fome of which our said Mandarines Ambassadors shall convey to you.

WE exhort you to keep in Peace two good Religious Families of Missionaries, the black Sons of Ignatius,
and the white and black Sons of Dominicus; that the
Counsel, both of the one and the other, may serve as
a Guide to us in our Government, and a Light to interpret the Divine Law, as the Oil cast into the Sea

produces Light.

TO conclude, we rifing up in our Throne to embrace you, we declare you our Ally and Confederate;
and have ordered this Leaf to be fealed with our Imperial Signet, in our Royal City the Head of the World,
the 8th Day of the third Lunation, and the 4th Year
of our Reign,

LET:

LETTERS from Rome fay, the whole Conversation both among Gentlemen and Ladies has turned upon the Subject of this Epistle, ever since it arrived. The Jesus who translated it says, it loss much of the Majely of the Original in the Italian. It seems there was an Offer of the same nature made by a Predecessor of the present Emperor to Lewis XIIIth of France, but no Lady of that Court would take the Yoyage, that Sex not being at that time so much used in politic Negotiations. The manner of treating the Pope is, according to the Chinas Ceremonial, very respectful: For the Emperor writes to him with the Quill of a Virgin Office, which was never used before but in writing Prayers. Instructions are preparing for the Lady who shall have so much Zeal as to undertake this Pilgrimage, and be an Empress for the sake of her Religion. The Principal of the Indian Missionaries has given in a List of the reigning Sins in China, in order to prepare Indulgences necessary to this Lady and her Retinue, in advancing the Interests of the Roman Catholic Religion in those Kingdoms.

To the SPECTATOR-GENERAL.

May it please your Honour,

HAVE of late feen French Hats of a prodigious

Magnitude pass by my Observatory.

T

John Sly.

THE PROPERTY OF THE PARTY OF TH

Nº 546 Wednesday, November 26.

Omnia patefacienda, ut ne quid omnino quod venditor norit, emptor ignoret. Tull.

Every thing should be fairly told, that the Buyer may not be ignorant of any thing, which the Seller knows.

I T gives me very great Scandal to observe, wherever I go, how much Skill, in buying all manner of Goods, there is necessary to defend yourself from being cheated in whatever you see exposed to sale. My reading makes Vol. VII.

such a strong Impression upon me, that I should think myfelf a Cheat in my way, if I thould translate any thing from mother Tongue, and not acknowledge it to my Readers. I underflood from common Report, that Mr. Cibber was introducing a French Play upon our Stage, and thought myleif concerned to let the Town know what was his, and what was Foreign. When I came to the Rehearfal, I found the House so partial to one of their own Fraternity, that they gave every thing which was said such Grace, Emphasis, and Force in their Astion, that it was no easy matter to make any Judgment of the Performance. Mrs. Oldfield, who, it feems, is the Heroic Daughter, had so just a Conception of her Part, that her Action made what she spoke appear decent, just, and noble. The Pasfions of Terror and Compassion, they made me believe were very artfully rais'd, and the whole Conduct of the Play artful and surprising. We Authors do not much re-lish the Endeavours of Players in this kind; but have the same Disdain as Physicians and Lawyers have when Artorneys and Apothecaries give Advice. Cibber himfelf took the liberty to tell me, that he expected I would do him justice, and allow the Play well prepared for his Spectators, whatever it was for his Readers. He added very many Particulars not uncurious concerning the manner of taking an Audience, and laying wait not only for their Superficial Applause, but also for infinuating into their Affections and Passions, by the artful Management of the Look, Voice and Gesture of the Speaker. I could not but confent that the Heroic Daughter appeared in the Rehearfal a moving Entertainment wrought out of a great and exemplary Virtue.

THE Advantages of Action, Show and Dreis on these occasions are allowable, because the Merit confists in being capable of imposing upon us to our Advantage and Entertainment. All that I was going to say about the Honesty of an Author in the sale of his Ware, was that he ought to own all that he had borrowed from others, and lay in a clear Light all that he gives his Spectators for their Money, with an account of the first Manusacturers. But I intended to give the Lecture of this Day upon the common and profituted Behaviour of Traders in ordinary. Com-

merce.

merce. The Philolopher made it a Rule of Trade, that your Profit ought to be the common Profit; and it is unjust to make any step towards Gain, wherein the Gain of even those to whom you tell is not also consulted. A Man may deceive himself if he thinks at, but he is no better than a Cheat who sells any thing without telling the Exceptions against it, as well as what is to be said to its Advantage. The scandalous Abuse of Language and hardening of Conscience, which may be observed every day in going from one Place to another, is what makes a whole City to an unprejudic'd Eye a Den of Thieves. It was no small Pleasure to me for this reason to remark, as I passed by Gornhill, that the Shop of that worthy, honest, the lately unfortunate. Citizen, Mr. John Morton, so well known in the Linea. Trade, is sitting up anew. Since a Man has been in a distressed Condition, it ought to be a great Satisfaction to have passed through it in such a manner as not to have self the Friendship of those who suffered with him, but so receive an honourable Acknowledgment of his Honesty from those very Persons to whom the Law had consigned his Estate.

a very general Advantage to those who shall deal with him hereaster: For the Stock with which he now sets up being the Loan of his Friends, he cannot expose that to the hazard of giving Credit, but enters into a Ready-Money Trade, by which means he will both buy and sell the best and cheapest. He imposes upon himself a Rule of assixing the Value of each Piece he sells to the Piece itself; so that the most ignorant Servant or Child will be as good a Buyer at his Shop as the most skilful in the Trade. For all which, you have all his Hopes and Fortune for your Security. To encourage Dealing after this way, there is not only the avoiding the most infamous Guilt in ordinary Bartering; but this Observation, That he who buys with ready Money, saves as much to his Family, as the State exacts out of his Land for the Security and Service of his Country; that is to say, in plain English, sixteen will do as much as twenty Shil-

lings.

Mr. SPECTATOR,

on account of some Favours which I have lately received, that I must beg leave to give them utterance amongst the Croud of other anonymous Correspondents; and writing. I hope, will be as great a Relief to my forced Silence, as it is to your natural Tacturnity—My generous Benefactor will not suffer me to speak to him in any Terms of Acknowledgment, but ever treats me as if he had the greatest Obligations, and uses me with a Dissinction that is not to be expected from one so much my Superior in Fortune, Years, and Understanding. He instruutes, as if I had a certain Right to his Favours from some Merit, which his particular Indulgence to me has discovered; but that is only a beautiful Artifice to lessen the Pain an honest Mind feels in receiving Obligations, when there is no probability of returning them.

A Gift is doubled when accompany'd with such a Delicacy of Address; but what to me gives it an inexpressible Value, is its coming from the Man I most
esteem in the World. It pleases me indeed, as it is an
Advantage and Addition to my Fortune; but when I
consider it as an Instance of that good Man's Friendship,
it overjoys, it transports me; I look on it with a Lover's Eye, and no longer regard the Gift, but the Hand
that gave it. For my Friendship is so intirely void of
any gainful Views, that it often gives me Pain to think
it should have been chargeable to him; and I cannot
at some melancholy Hours help doing his Generosity
the Injury of searing it should cool on this account,
and that the last Favour might be a sort of Legacy of a

departing Friendship.

I confess these Fears seem very groundless and unjust, but you must forgive them to the Apprehension of one possessed of a great Treasure, who is frighted at the most distant Shadow of Danger.

SINCE I have thus far open'd my Heart to you,
I will not conceal the fecret Satisfaction I feel there of
knowing the Goodness of my Friend will not be unrewarded.

rewarded. I am pleased with thinking the Providence of the Almighty hath sufficient Blessings in store

for him, and will certainly discharge the Debt, tho' I am not made the happy Instrument of doing it.

HOWEVER nothing in my power shall be wanting to shew my Grantude: I will make it the Business of my Life to thank him, and shall esteem (next to him) those my best Friends, who give me the greatest Affiftance in this good Work. Printing this Letter would be some little Instance of my Gratitude; and your Favour herein will very much oblige

Nov. 24.

Your most bumble Servant, &c.

I washing alsonish as not there is it

west bother part win good ser that Nº 947 Thursday, November 27.

Si vulnus tibi, monftrata radice vel berba. Non fieres levius, fugeres radice vel berba Proficiente nibil curarier Hor. Bp. 2. 1. 2. v. 149.

Suppose you had a Wound, and one had show'd An Herb, which you apply d, but found no good; Wou'd you be fond of this, increase your Pain, And use the fruitless Remedy again? CREECH.

T is very difficult to praise a Man without putting him out of countenance. My following Correspondent has found out this uncommon Art, and together with his Friends, has celebrated some of my Speculations after such a concealed but diverting manner, that if any of my Readers think I am to blame in publishing my own Commendations, they will allow I should have deferved their Censure as much, had I suppressed the Humour in which they are conveyed to me.

N 3

SIR.

SIR,

I AM often in a private Affembly of Wits of both L Sexes, where we generally descant upon your spe-culations, or upon the Subjects on which you have treated. We were last Tuesday talking of those two Volumes which you have lately published. Some were commending one of your Papers, and fome another; and there was fcarce a fingle Person in the Company that had not a favourite Speculation. Upon this a " Man of Wit and Learning told us, he thought it would not be amis, if we paid the Spetiater the fame Compliment that is often made in our pub-· lick Prints to Sir William Read, Dr. Grant, Mr. Moor the Apothecary, and other eminent Physicians, where it is usual for the Patients to publish the Cures which have been made upon them, and the several Distempers under which they laboured. The Proposal took. and the Lady where we vifited having the two last · Volumes in large. Paper interleav'd for her own private use, order'd them to be brought down, and laid in the Window, whither every one in the Company retir'd, and writ down a particular Advertisement ' in the Stile and Phrase of the like ingenious Compofitions which we frequently meet with at the end of our News-Papers. When we had finished our Work, we read them with a great deal of Mirth at the Firefide, and agreed, Nemine contradicente, to get them transcrib'd, and sent to the Spectator. The Gentleman who made the Proposal entred the following Advertisement before the Title-Page, after which the rest · fucceeded in order.

REMEDIUM efficax & universum; or, An effectual Remedy adapted to all Capacities; shewing how any Person may cure himself of Ill-nature, Pride, Party-Spleen, or any other Distemper incident to the human System, with an easy way to know when the Insection is upon him. This Panacea is as innocent as Bread, agreeable to the Taste, and requires no Consinement. It has not its Equal in the Universe, as abundance of the

the Nobility and Gentry throughout the Kingdom have experienced.

N. B. No Family ought to be without it.

Over the two Spectators on Jealoufy, being the two first in the third Volume.

feven, having been for feveral Years afflicted with uneasy Doubts, Fears, and Vapours, occasion'd by the
Youth and Beauty of Mary my Wife, aged twenty five,
do hereby for the Benefit of the Public give notice,
that I have found great Relief from the two sollowing
Doses, having taken them two Mornings together with
a Dish of Chocolate. Witness my Hand, &c.

For the Benefit of the Poor.

IN charity to such as are troubled with the Difease of Levee-Hunting, and are forced to seek their
Bread every Morning at the Chamber-Doors of great
Men, I A. B. do testify, that for many Years past I laboured under this fashionable Distemper, but was cured of it by a Remedy which I bought of Mrs. Baldwin, contained in a Half-Sheet of Paper, marked No 193, where any one may be provided with the same Remedy at the Price of a single Peny.

AN infallible Cure for Hypochondriae Melancholy.
No 173. 184. 191. 203. 209. 221. 233. 235. 239.
245. 247. 251.
Probatum est.

Charles East.

troubled with a certain Distemper in my Tongue, which shewed itself in impertinent and superfluous Interrogatories, have not asked one unnecessary Question since my perusal of the Prescription mark'd No 228.

THE Britannick Beautifier, being an Essay on Modesty, No 231, which gives such a delightful blushing N 4 Colour to the Cheeks of those that are white or pale, that it is not to be distinguished from a natural fine Complexion, nor perceived to be artificial by the nearest est Friend: Is nothing of Paint, or in the least hurtful. It renders the Face delightfully handsom; is not subject to be rubbed off, and cannot be paralleled by either Wash, Powder, Cosmetic, &c. It is certainly the best Beautifier in the World.

Martha Glowern.

I SAMUE L SELF, of the Parish of St. James's, having a Constitution which naturally abounds with Acids, made use of a Paper of Directions marked No 177, recommending a healthful Exercise called Good-Nature, and have found it a most excellent Sweetner of the Blood.

(为公本为4年7年10年8月)

WHEREAS I, Elizabeth Rainbow, was troubled with that Diffemper in my Head, which about a Year ago was pretty epidemical among the Ladies, and difcovered itself in the Colour of their Hoods, having made use of the Doctor's Cephalic Tincture, which he exhibited to the Public in one of his left Year's Papers, I recovered in a very few days.

I GEORGE GLOOM, having for a long time been troubled with the Spleen, and being advised by my Friends to put myself into a Course of Steele, did for that end make use of Remedies conveyed to me several Mornings, in short Letters from the Hands of the invisible Doctor. They were marked at the bottom Nathaniel Henrooft, Alice Threadneedle, Rebecca Nettletop, Tom Loweless, Mary Meanwell, Thomas Smoky, Antbony Freeman, Tom Meggot, Rustic Sprightly, &c. which have had so good an Effect upon me, that I now find myself chearful, lightsom and easy; and therefore do recommend them to all such as labour under the same Diffemper.

NOT having room to insert all the Advertisements which were sent me, I have only picked out some sew

from the third Volume, referving the fourth for another

Nº 548 Friday, November 28.

Vitiis hemo fine nascitur, optimus ille-

There's none but has some Fault, and be's the best, Most virtuous He, that's Spotted with the least.

CREECH.

Mr. SPECTATOR, Nev. 27, 1712.

HAVE read this Day's Paper with a great deal of Pleasure, and could send you an Account of several Elixirs and Antidotes in your third Volume, which your Correspondents have not taken notice of in their Advertisements; and at the same time must own to you, that I have seldom seen a Shop surnished with fuch a Variety of Medicaments, and in which there are fewer Soporifics. The feveral Vehicles you have invented for conveying your unacceptable Truths to us, are what I most particularly admire, as I am afraid they are Secrets which will die with you. I do not find that any of your Critical Essays are taken notice of in this Paper, notwithstanding I look upon them to be excellent Cleanfers of the Brain, and could venture to superscribe them with an Advertisement which I have lately seen in one of our News-Papers, wherein there is an Account given of a Sovereign Remedy for reftoring the Talte of all fuch Perfons whose Palates have been vitrated by Diftempers, unwholfom Food, or any the like Occasions. But to let fall the Allusion, notwithstanding your Criticisms, and particularly the Candour which you have discovered in them, are not the least taking Part of your Work, I find your Opinion concerning Poetical Justice, as it is expressed in the first Part of your Fortieth Spectator, is contro-NS

controverted by some eminent Critics; and at you now feem to our great Grief of Heart, to be winding up your Bottoms. I hoped you would have enlarged a little upon that Subject. It is indeed but a fingle Paragraph in your Works, and I believe those who have read it with the same Attention I have done, will think there is nothing to be objected against it. I have however drawn up some additional Arguments to strengthen the Opinion which you have there delivered, having endeavoured to go to the bottom of that matter, which you may either publish or suppress as you think fit.

HORACE in my Motto fays, that all Men are

vicious, and that they differ from one another, only as they are more or less so. Boilean has given the same · Account of our Wisdom, as Horace has of our Virtue.

Tous les bommes font fous, & malgré tous leurs foins, Ne different entre eux, que du plus & du moins.

All Men, fays he, are Pools, and in fpite of their Endesyours to the contrary, differ from one another only as

they are more or less fo. TWO or three of the old Greek Poets have given * the fame turn to a Sentence which describes the Happi-

ness of Man in this Life :

Τὸ (ἐν ἀλύπως, ἀνδο Θ ἐς τν ἐυτυχες.

That Man is most happy who is the Icast milerable. will not perhaps be unentertaining to the Polite Reader to observe how these three beautiful Sentences are formed upon different Subjects by the same way of

thinking; but I shall return to the first of them. OUR Goodness being of a comparative, and not an absolute nature, there is none who in strictness can be called a Virtuous Man. Every one has in him a natural Alloy, tho' one may be fuller of Drofs than another: For this reason I cannot think it right to introduce a perfect or a faultless Man upon the Stage; not only because such a Character is improper to move Compassion, but because there is no such thing in Nature.

This might probably be one Reason why the Sprotrator in one of his Papers took notice of that late
invented Term called Postical Justice, and the wrong.
Notions into which it has led some Tragic Writers.
The most perfect Man has Vicus chough to draw down.
Punishments upon his Head, and to justify Providence
in regard to any Miseries that may held him. For this
reason I cannot think, but that the Instruction and Moral are much finer, where a Man who is virtuous in
the main of his Character falls into Distress, and
sinks under the Blows of Fortune at the End of a Tragedy, than when he is represented as Happy and Triumphant. Such an Example corrects the Insolence of
Human Nature, softens the Mind of the Beholder with
Sentiments of Pity and Compassion, comforts him under his own private Affliction, and teaches him not to
judge of Mens Virtnes by their Successes. I cannot
think of one real Hero in all Antiquity so far rais di think of one real Hero in all Antiquity fo far rais'd above Human Infirmities, that he might not he very naturally represented in a Tragedy as plunged in Mif-fortunes and Calamities. The Poet may full find out fome prevailing Passion or Indiferetion in his Character, and shew it in such a manner, as will sufficiently acquis the Gods of any Injustice in his Sufferings. For as Horace observes in my Text; the best Man is faulty, though not in so great a degree as those whom we generally call vicious Men.

IF such a strict Poetical Justice; as some Gentlemen infilt upon, was to be observed in this Art, there is no manner of reason why it should not extend to Heroic Poetry, as well as Tragedy. But we find it so little

observed in Homer, that his Achilles is placed in the greatest Point of Glory and Success, tho his Character is morally vicious, and only poetically good, if I may

use the Phrase of our modern Critics. The Eneid is filled with innocent, unhappy Persons, Nisus and Eumalus, Laufus and Pallas come all to unfortunate ends.

The Poet takes notice in particular, that in the Sack-

ing of Troy, Ripbens fell, who was the most just Man

among the Trojans courses from a marchan a form of a sign and be delicated

Cadi & Rabens julis firmes as

And that Pantone could neither be preferred by his transcendent Piety, nor by the holy Fillets of Apollo, whose Priest he was.

Net To tue pluring, Panton.

Laberten pietas, net Apollonis infula texis.

Ibid. v. 429.

Ibid. v. 429.

I might here mention the Practice of ancient Tragic. Poets, both Greek and Latin; but as this Particular is touched upon in the Paper abovementioned, I shall pais it. over in filence. I could produce Passages out of Aristotle in favour of my Opinion, and if in one place he fays that an absolutely virtuous Man mould not be represented as unhappy, this does not justify any one who shall think sit to bring in an absolutely virtuous Man upon the Stage: Those who are acquainted with that Author's way of writing, know very well that to take the whole extent of his Subject into his Divisions of it, he often makes use of such Cases as are imaginary, and not reducible to practice: He himfelf declares that fuch Tragedies as ended unhappily bore away the Prize in Theatrical Contentions, from these which ended happily; and for the Fortieth Speculation, which I am now confidering, as it has given Reasons why these are more apt to please an Audience, so it only proves that thefe are generally preferable to the other, tho' at the same time it assirms that many excellent Tragedies have and may be written in both kinds.

· I shall conclude with observing, that though the • Speciator abovementioned is so far against the Rule of Poetical Justice, as to affirm that good Men may meet with an unhappy Catastrophe in Tragedy, it does not fay that ill Men may go off unpunished. The Reason for this Distinction is very plain, namely, because the best of Men are vicious enough to justify Providence for any Misfortunes and Afflictions which may befal

them, but there are many Men so criminal that they can have no Claim or Pretence to Happinels. The best of Men may deserve Punishment, but the worst of Men cannot deserve Happinels.

or an area assessments

Nº 549 Saturday, November 29.

Quamvis digressa veteris confusus amici, Laudo tamen _____ Juv. Sat. 3. v. 1.

The griew'd at the Departure of my Friend,
His Purpose of retiring I commend.

BELIEVE most People begin the World with a Resolution to withdraw from it into a serious kind of Solitude or Retirement, when they have made themfelves easy in it. Our Happiness is, that we find out some Excuse or other for deferring such our good Resolutions till our intended Retreat is cut off by Death. But among all kinds of People there are none who are fo hard to part with the World, as those who are grown old in the heaping up of Riches. Their Minds are fo warp'd with their constant Attention to Gain, that it is very difficult for them to give their Souls another Bent. and convert them towards those Objects, which, tho they are proper for every Stage of Life, are fo more especially for the last. Horace describes an old Usurer as fo charm'd with the Pleasures of a Country Life. that in order to make a Purchase he called in all his Money; but what was the Event of it? Why in a very few days after he put it out again. I am engaged in this Series of Thought by a Discourse which I had last Week with my worthy Friend Sir A n D R E W FREE-PORT, a Man of fo much natural Eloquerce, good Sense, and Probity of Mind, that I always hear him with a particular Pleasure. As we were fitting together, being the fole remaining Members of our Club, Sir A N D R E W gave me an Account of the many busy Scenes of Life in which which he had been engaged, and at the fame time reckended up to me abundance of those locky Hits, which at another time he would have called pieces of Good Fortune; but in the temper of Mind he was then, he termed them Mercies, Favours of Providence, and Blessings upon an honest Industry. Now, says he, you must know, my good Friend, I am so used to consider myself as Creditor and Debtor, that I often state my Accounts after the same manner with regard to Heaven and my own Soul. In this Case, when I look upon the Debtor side, I find such innumerable Articles, that I want Arithmetic to cast them up; but when I look upon the Creditor side, I find little incre than blank Paper. Now the I am very well satisfied that it is not in my power to balance Accounts with my Maker, I am resolved however to turn all my suture Endeavours that way. You must not therefore be surprised, my Friend, if you hear that I am betaking myself to a more thoughtful kind of Life, and if I meet you no more in this place.

I could not but approve so good a Resolution, notwithflanding the Loss I shall suffer by it. Sir ANDREW has since explained himself to me more at large in the following Letter, which is just come to my hands.

Good Mr. SPECTATOR,

TOTWITHSTANDING my Friends at the Club have always rallied me, when I have talked of retiring from Bufiness, and repeated to me one of my own Sayings, That a Merchant has never enough till be has got a little more; I can now inform you, that there is one in the World who thinks he has enough, and is determined to pass the Remainder of his Life in the Enjoyment of what he has. You know " me fo well, that I need not tell you, I mean, by the F Enjoyments of my Possessions, the making of them pleful to the Public. As the greatest Part of my Estate has been hitherto of an uniteady and volatile nature. either toft upon Seas or fluctuating in Funds; it is s now fixed and fettled in substantial Acres and Tenements. I have removed it from the Uncertainty of Stocks, Winds and Waves, and disposed of it

in a confiderable Purchase. This will give me great Opportunity of being charitable in my way, that is in fetting my poor Neighbours to work, and giving them a comfortable Subfiltence out of their own Industry.

My Gardens, my Fishponds, my Arable and Pasture Grounds shall be my several Hospitals, or rather Work houses, in which I propose to maintain a great many indigent Persons, who are now starving in my Neighbourhood. I have got a fine Spread of improve-able Lands, and in my own Thoughts am already plowing up fome of them, fencing others; planting Woods, and draining Marshes. In fine, as I have my Share in the Surface of this Island, I am refolved to make it as beautiful a Spot as any in her " Majesty's Dominions; at least there is not an Inch of it which shall not be cultivated to the best advantage, and do its utmost for its Owner. As in my Mercantile Employment I fo disposed of my affairs. that from whatever Corner of the Compals the Wind blew, it was bringing home one or other of my Ships: 'I hope, as a Husbandman, to contrive it fo, that not a Shower of Rain, or a Glimple of Sun-shine, shall fall upon my Estate without bettering some part of it, and contributing to the Products of the Season. You know it has been hitherto my Opinion of Life, that it is thrown away when it is not some way useful to others. But when I am riding out by myfolf, in the fresh Air on the open Heath that lies by my House, I find several other Thoughts growing up in me. I am now of opinion, that a Man of my Age may find Bufiness enough on himself, by setting his Mind in order, preparing it for another World, and reconciling it to the Thoughts of Death. I must therefore acquaint ' you, that befides those usual Methods of Charity, of which I have before spoken, I am at this very Inflant finding out a convenient Place where I may build an Alms-house, which I intend to endow very handfomly, for a dozen superannuated Husbandmen. It will be a great pleafure to me to fay my Prayers twice a day with Men of my own Years, who all of them, as well as myfelf, may have their Thoughts taken up · how how they shall die, rather than how they shall live. I remember an excellent Saying that I learned at School, Finis coronat opus. You know best whether it be in Virgil or in Horace, it is my business to apply it. If your Affairs will permit you to take the Country Air with me sometimes, you shall find an Apartment fitted up for you, and shall be every day entertained with Beef or Mutton of my own feeding; Fish out of my own Ponds; and Fruit out of my own Gardens: You shall have free Egress and Regress about my House, without having any Questions asked you, and in a word such an hearty Welcome as you may expect from

Your most fincere Friend

and humble Servant

ANDREW FREEPORT

THE Club, of which I am a Member, being intirely dispersed, I shall consult my Reader next Week, upon a Project relating to the Institution of a new one.

COURSE CAPETION OF THE PARTY OF

Nº 550 Monday, December 1.

Quid dignum tanto feret bic promissor biatu?
Hor. Ars Poet. v. 138.

In what will all this Oftentation end?

Rosсомион:

SINCE the late Diffolution of the Club whereof I have often declared myself a Member, there are very many Persons who by Letters, Petitions and Recommendations, put up for the next Election. At the same time I must complain, that several indirect and underhand Practices have been made use of upon this occa-

sion. A certain Country Gentleman began to tap upon the first Information he received of Sir Room a's Death; when he sent me up word, that if I would get him chosen in the place of the Deceased, he would present me with a Barrel of the best October I had ever drank in my Life. The Ladies are in great pain to know whom I intend to elect in the room of WILL HONEYCOMB. Some of them indeed are of opinion that Mr. Honeyeoms did not take sufficient care of their Interest in the Club. and are therefore defirous of having in it hereafter a Representative of their own Sex. A Citizen who subscribes himself Y. Z. tells me that he has one and twenty Shares in the African Company, and offers to bribe me with the odd one in case he may succeed Sir ANDREW FREE-FORT, which he thinks would raise the Credit of that Fund. I have several Letters, dated from Jenny Man's, by Gentlemen who are Candidates for Capt. SENTRY's Place, and as many from a Coffee house in Paul's Church yard of such who would fill up the Vacancy occaffoned by the Death of my worthy Friend the Clergyman, whom I can never mention but with a particular Respect.

HAVING maturely weighed these several Particulars, with the many Remonstrances that have been made to me on this Subject, and considering how invidious an Office I shall take upon me if I make the whole Election depend upon my single Voice, and being unwilling to expose myself to those Clamours, which, on such an occasion, will not fail to be raised against me for Partiality, Injustice, Corruption, and other Qualities which my Nature abhors, I have formed to myself the Project of a

Club as follows.

I have Thoughts of issuing out Writs to all and every of the Clubs that are established in the Cities of London and Westminster, requiring them to choose out of their respective Bodies a Person of the greatest Merit, and to return his Name to me before Lady day, at which time I intend to sit upon Business.

BY this means I may have reason to hope, that the Club over which I shall preside will be the very Flower and Quintessence of all other Clubs. I have communi-

cated

cated this my Project to none but a particular Friend of mine, whom I have celebrated twice or thrice for his Happinels in that kind of Wit which is commonly known Happinels in that kind of Wit which is commonly known by the Name of a Pun. The only Objection he makes to it is, that I shall raise up Enemies to myself if I act with fo regal an Air, and that my Detractors, inflead of giving me the usual Title of SPECTATOR, will be apt to

sall me the King of Clabs.

BUT to proceed on my intended Project: It is very well known that I at first set forth in this Work with the Character of a filent Man; and I think I have fo well preferred my Tackurnity, that I do not remember to have violated it with three Sentences in the space of almost two Years. As a Monosyllable is my Delight, I have made very few Excursions in the Conversations which I have related, beyond a Yes or a No. By this means my Readers have lost many good things which I have had in my Heart, though I did not care for uttering them.

NOW in order to divertify my Character, and to thew the World how well I can talk if I have a mind, I have Thoughts of being very loquacious in the Club which I have now under Confideration. But that I may proceed the more regularly in this Affair, I defign, upon the first Meeting of the faid Club, to have my Mouth opened in form; intending to regulate myself in this Particular by a certain Ritual which I have by me, that contains all the Ceremonies which are practifed at the opening of the Mouth of a Cardinal. I have likewife examined the Forms which were used of old by Pythageras, when any of his Scholars, after an Apprenticeship of Silence, was made free of his Speech. In the mean time, as I have of late found my Name in foreign Gazettes upon less Occafions. I question not but in their next Articles from Great-Britain, they will inform the World, that the SPECTATOR's Mouth is to be opened on the twentyfifth of March next. I may perhaps publish a very useful Paper at that time of the Proceedings in that Solemnity, and of the Persons who shall assist at it. But of this more hereafter.

ELECTRIC WEDGENERAL SHIPS

Nº 551 Tuefday, December 2.

Sie Honor & Nomen divinis vatibus atque Carninibus venit. Hor. Ars Poet. v. 400.

So ancient is the Pedigree of Verfo, And so divine a Poes's Fundion.

Rosсоимов;

an outer of the Charles of State

Mr. SPECTATOR,

7 HEN Men of worthy and excelling Genius's have obliged the World with beautiful and instructive Writings, it is in the nature of Gratitude that Praise should be returned them, as one proper consequent Reward of their Performances. Nor has Mankind ever been so degenerately funk, but they have made this Return, and even when they have not been wrought up by the generous Endeavour so as to receive the Advantages designed by it. This Praise, which arises fes first in the Mouth of particular Persons, spreads and lasts according to the Merit of Authors; and when it thus meets with a full Success changes its Denomination, and is called Fame. They who have happily arrived at this, are, even while they live, inflamed by the Acknowlegments of others, and spurred on to new Undertakings for the Benefit of Mankind, notwithstanding the Detraction which fome abject Tempers would cast upon them: But when they decease, their Characters being freed from the Shadow which Envy laid them under, begin to fhine out with greater Splendor; their Spirits furvive in their Works; they are admitted into the highest Companies, and they continue pleasing and in-structing Posterity from Age to Age. Some of the best gain a Character, by being able to shew that they are no Strangers to them; and others obtain a new Warmth

to labour for the Happiness and Ease of Mankind, from a Reslexion upon those Honours which are paid to their

Memories.

THE Thought of this took me up as I turned over those Epigrams which are the Remains of several of the Wits of Greece, and perceived many dedicated to the Fame of those who had excelled in beautiful poetic Performances. Wherefore, in pursuance to my Thought, I concluded to do something along with them to bring their Praises into a new Light and Language, for the Encouragement of those whose modest Tempers may be deterred by the Fear of Envy or Detraction from fair Attempts, to which their Parts might render them equal. You will perceive them as they follow to be conceived in the form of Epitaphs, a fort of Writing which is wholly set apart for a short-pointed Method of Praise.

On Orpheus, written by Antipater.

No longer, Orpheus, shall thy sacred Strains
Lead Stones, and Trees, and Beasts along the Plains s
No longer sooth the boisterous Winds to sheep,
Or still the Billows of the raging Deep:
For thou art gone, the Muses mourn'd thy Fall
In solemn Strains, thy Mother most of all.
'Ye Mortals, idly for your Sons ye moan
If thus a Goddess could not save her own.

OBSERVE here, that if we take the Fable for granted, as it was believed to be in that Age when the Epigram was written, the Turn appears to have Piety to the Gods, and a refigning Spirit in its Application. But if we consider the Point with respect to our present Knowledge, it will be less esteem'd; though the Author himself, because he believed it, may still be more valued that any one who should now write with a Point of the same nature.

On Homer, by Alpheus of Mytilene.

Still in our Ears Andromache complains, And still in Sight the Fate of Troy remains; Still Ajax fights, still Hector's dragg'd along, Such strange Inchantment dwells in Homer's Song; Whose Birth could more than one poor Realm adorn, For all the World is proud that he was born.

THE Thought in the first part of this is natural, and depending upon the Force of Poely: In the latter part it looks as if it would aim at the History of feven Towns contending for the Honour of Honer's Birth-place; but when you expect to meet with that common Story, the Poet slides by, and raises the whole World for a kind of Arbiter, which is to end the Contention amongst its serveral Parts.

On Anacreon by Antipater.

This Tomb be thine, Anacreon; all around

Let luy wreath, let Flourets deck the Ground,

And from its Earth, enrich'd with such a Prize,

Let Wells of Milk and Streams of Wine arise:

So will thine Ashes yet a Pleasure know,

If any Pleasure reach the Shades below.

THE Poet here written upon, is an easy gay Author, and he who writes upon him has filled his own Head with the Character of his Subject. He seems to love his Theme so much, that he thinks of nothing but pleasing him as if he were still alive, by entring into his Libertine Spirit; so that the Humour is easy and gay, resembling Anacreon in its Air, raised by such smages, and pointed with such a Turn as he might have used. I give it a place here, because the Anthor may have design'd if for his Honour; and I take an Opportunity from it to advise others, that when they would praise, they cautiously avoid every looser Qualification, and fix only where there is a real Foundation in Merit.

On Euripides, by Ion.

Divine Euripides, this Tomb we see So fair, is not a Monument for thee, So much as thou for it, fince all will own Thy Name and lasting Peacle adorns the Stone.

THE Thought here is fine, but its fault is, that it is general, that it may belong to any great Man, because it points out no particular Character. It would be better, if when we light upon such a Turn, we join it with something that circumscribes and bounds it to the Qualities of our Subject. He who gives his Praise in gross, will often appear either to have been a Stranger to those he writes upon, or not to have found any thing in them which is praise-worthy.

On Sophocles, by Simonides.

Winde, gentle Ewer-green, to form a Shade
Around the Tomb where Sophocles is laid;
Sweet Ivy winde thy Boughs, and intertwine
With blushing Roses and the clustring Vine:
Thus will thy lasting Leaves, with Beauties hung,
Prove grateful Emblems of the Lays be sung;
Whose Soul, exalted like a God of Wit,
Among the Muses and the Graces writ.

THIS Epigram I have opened more than any of the former: The Thought towards the latter End feemed closer couched, so as to require an Explication. I fancied the Poet aimed at the Picture which is generally made of Apollo and the Muses, he sitting with his Harp in the middle, and they around him. This looked beautiful to my Thought, and because the Image arose before me out of the Words of the Original as I was reading it, I wentured to explain them so.

On Menander, the Author unnamed.

The very Bees, O sweet Menander, hung To taste the Muses Spring upon thy Tongue; The very Graces made the Scenes you writ Their happy Point of sine Expression hit. Thus fill you live, you make your Athens bine. And raife its Glary to the Skies in thine.

THIS Epigram has a respect to the Character of its Subject; for Menander writ remarkably with a Justiness and Purity of Language. It has also told the Country he was born in, without either a fet or a hidden manner. while it twifts together the Glory of the Poet and his Nation, so as to make the Nation depend upon his for an In-

crease of its own I will offer no more Instances at present, to shew that they who deserve Praise have it returned them from different Ages. Let these which have been laid down, shew Men that Envy will not always prevail. And to the end that Writers may more successfully enliven the Endeavours of one another, let them confider, in some fuch manner as I have attempted, what may be the justest Spirit and Art of Praise. It is indeed very hard to come up to it. Our Praise is trifling when it depends upon Fable; it is false when it depends upon wrong Qualifications; it means nothing when it is general; it is extremely difficult to hit when we propose to raise Characters high, while we keep to them justly. I shall end this with transcribing that excellent Epitaph of Mr. Cowley, wherein, with a kind of grave and philoso-phic Humour, he very beautifully speaks of himself (withdrawn from the World, and dead to all the Interests of it) as of a Man really deceas'd. At the same time it is an Infruction how to leave the Public with a good Grace. Charles a straightform at the property of the control of the contr

Epitaphium Vivi Authoris.

Hic, O Viator, sub Lare parvulo Couleius bic est conditus, bic jacet Defunctus Humani Laboris Sorte, Supervacuaque Vita: Non indecora pauperie nitens, Et non inerti Nobilis Otio, to dethytederas-lab abe hip and had on the Vanoque dilectis popello Divitiis animosus bostis.

Possis ut illum dicert mortuum,
En Terra jam nunc quantula sussicit t
Exempta sit Curis, Viator,
Terra sit illa levis, precare.
Hit spange Flores, spange browes Rosas,
Nam Vita gaudet mortua Floribus,
Herbisque odoratis curona
Vatis adbut Cinerem calentem.

The living Author's Epitaph.

the first color about the especial attenues and I will be From Life's fuperfluous Cares enlarg'd, His Debt of burnan toil discharg'd, Here Cow L E y lies, beneath this Shed, To ev'ry worldly Interest dead ; With decent Poverty content; His Hours of Ease not idly spent; To Fortune's Goods a Fee profest'd, And hating Wealth, by all carefs'd. Tis fure, he's dead; for, lo ! how small A Spot of Barth is now his All ! O4 with that Barth may lightly lay, And every Care be far away! Bring Flow'rs, the short-liv'd Roses bring, To Life Deceased fit Offering! And Sweets around the Poet strow, Whilst yet with Life his Ashes glow. error estable. It eaded a clean really alecces of the state our e

THE Publication of these Criticisms having procured me the following Letter from a very ingenious Gentleman, I cannot forbear inserting it in the Volume, though it did not come soon enough to have a place in any of my single Papers.

then to history from Judge marries in

Mr. SPECTATOR, COMMENTS

AVING read over in your Paper, No 551, fome of the Epigrams made by the Grecian Wits, in commendation of their celebrated Poets, I could not forbear fending you another, out of the same Collection; which I take to be as a great Compliment to

Homer, as any that has yet been paid him.

greifest Tranquillity in my Reputation and Rhates, By There means and rouseworth to the state of the

Who haft transcribed obs firmens Trojan War. And wife Ulyffee Afts, O Jove, sadde knows For fince tis certain, Thine thefe Poems are, No more let blomer bouf they are his news or sen

If you think it worthy of a Place in your Specu-Lations, for ought I know (by that means) it may in time be printed as often in English, as it has already adbigo of the feet of asist me I show a ni nood your I ordinip; the next themself moved to out to an indifferent; another complement that his Advertary

4th Dec. 12 Someone than the Your great Admirer, and that the Chere w

R. O deere to acquaint his Lordhip her had been Saldes with Colle.

THE Reader may observe that the Beauty of this Epigram is different from that of any in the foregoing. An Irony is looked upon as the finest Palliative of Praise; and very often conveys the noblest Panegyrick under the Appearance of Satire. Homer is here identingly accused and treated as a Plagiary; but what is drawn up in the form of an Accinfation is certainly, as my Correspondent observes, the greatest Compliment that could have been paid to that Divine Court, that Mr. Such a one was proper, jakether

rong and This being what has escaped your Spediai Dear Min SERCITATION, of all mois relido Ismos

At last up got a grave Serjeast,

TAM a Gentleman of a pretty good Fortune, and of a Temper impatient of any thing which I think an Injury: however I always quarrelled according to Law, and instead of attacking my Adversary by the dangerous Method of Sword and Piftol, I made my Affaults by that more secure one of Writ or Warrant. I cannot help telling you, that either by the Justice of ' my Causes or the Superiority of my Counsel, I have been generally successful; and to my great Satisfaction I can say it, that by three Actions of Slander, and half a dozen Trespasses, I have for several Years enjoy'd a VOL. VU. perfect

perfect Tranquillity in my Reputation and Estate. By these means also I have been made known to the Iudges; the Serjeants of our Circuit are my intimate Friends, and the ornamental Counsel pay a very profound Respect to one who has made so great a Figure in the Law. Affairs of Confequence having brought me to Town, I had the Curiofity t'other day to visit Westminster-Hall; and having placed myself in one of the Courts, expected to be most agreeably entertained. After the Court and Counsel were, with due Ceremony, feated, up stands a learned Gentleman, and began, When this Matter was last stirred before your Lordship; the next humbly moved to quash an Indictment; another complained that his Adversary had fnapp'd a Judgment; the next informed the Court that his Client was fripped of his Possession; another begg'd leave to acquaint his Lordship they had been saddled with Costs. At last up got a grave Serjeant, and told us his Client had been bung up a whole Term by a Writ of Error. At this I could bear it no longer, but came hither, and refolv'd to apply myfelf to your Honour to interpole with these Gentlemen. that they would leave off fuch low and unnatural Expressions: For furely tho' the Lawyers subscribe to hideous French and false Latin, yet they should let their Clients have a little decent and proper English for their Money. What Man that has a value for a Good-Name would like to have it faid in a publick " Court, that Mr. Such-a-one was firipped, saddled or ' hung up? This being what has escaped your Spectatorial Observation, be pleas'd to correct such an illiberal Cant among professed Speakers, and you'll infinitely oblige

ben brown 3 to be told and

Your bumble Servant.

Joe's Coffee-bouse, and and to be her Nov. 28.

Philonicus, A deute by the more secure one of Wife or Work at.



I en lay it, that by the an elect of betaken that Trafpalles I have its steed years into

WING CONTRACTOR OF CARE

Nº 552 Wednesday, December 3.

Qui prægravat artes Infea se positas, extinctus amabitur idem. Hor. Ep. 1.1.2. v. 13.

For those are bated that excel the rest, Altho, when dead, they are below d and blest.

CREECH

S I was tumbling about the Town the other day in a Hackney-Coach, and delighting myfelf with buly Scenes in the Shops of each fide of me, it came into my Head with no fmall Remorfe, that I had not been frequent enough in the Mention and Recommendation of the industrious Part of Mankind. It very naturally, upon this Occasion, touched my Conscience in particular, that I had not acquitted myself to my Friend Mr. Peter Metteux. That industrious Man of Trade, and formerly Brother of the Quill, has dedicated to me a Poem upon Tea. It would injure him, as a Man of Business, if I did not let the World know that the Author of 10 good veries writ them before he was concern'd in Traffick. In order to expiate my Negligence towards him, I immediately resolv'd to make him a Visit. I found his spacious Warehouses sill'd and adorn'd with Tea. China and Indian Ware. I could observe a beautiful Ordonnance of the whole; and such different and confiderable Branches of Trade carried on. in the same House, I exulted in seeing dispos'd by a Poetical Head. In one place were exposed to view Silks of various Shades and Colours, rich Brocades, and the wealthiest Products of foreign Looms. Here you might see the finest Laces held up by the fairest Hands; and there examin'd by the beauteous Eyes of the Buyers, the most delicate Cambricks, Muslins, and Linens. could not but congratulate my Friend on the humble, but, I hoped, beneficial Use he had made of his Talmen. and wished I could be a Patron to his Trade, as he had been pleased to make me of his Poetry. The honest Man has, I know, that modest Defire of Gain which is peculiar to those who understand better things than Riches: and I dare fay he would be contented with much less than what is called Wealth at that Quarter of the Town which be inhabits, and will oblige all his Customers with Demands agreeable to the Moderation of his Defires.

AMONG other Omissions of which I have been also guilty, with relation to Men of Industry of a superior Order, I must acknowledge my Silence towards a Proposal frequently inclosed to me by Mr. Renatus Harris, Organ-Builder. The Ambition of this Artificer is to creek an Organ in St. Paul's Cathedral, over the West Door, at the Entrance into the Body of the Church, which in Art and Magnificence finall transcend any Work of that kind ever before invented. The Fropolal in perspicuous Language fets forth the Honour and Advantage fuch a Performance would be to the British Name, as well as that it would apply the Power of Sounds, in a manner more amazingly forcible than, perhaps, has yet been known, and I am fure to an End much more worthy. Had the vast Sums which have been laid out upon Operas without Skill of Conduct. and to no other Purpose but to suspend or Vitiate our Understandings, been disposed this way, we should now perhaps have an Engine to formed as to fittike the Minds of half a People at once in a Place of Worthip with a Forgetfulnels of prefent Care and Calamity and a Hope of endless Rapture, Juy, and Hallelujah hereafter.

. WHEN I am doing this Juffice, I am not to forget the best Mechanick of my Acquaintance, that useful Servant to Science and Knowledge, Mr. John Rowley but I think I lay a great Obligation on the Publick, by acquainting them with his Proposals for a Pair of new Globes. After his Preamble, he promises in the the most delicate Cambrides, Mulling stip alfoques bins

could not but congratulate thy Priced on the hamble,

:230

In the Celefial Globe.

* CARE shall be taken that the fixed Stars be placed according to their true Longitude and Latitude, from the many and correct Observations of Hevelius, Cassimi, Mr. Flamstead Reg. Astronomer, Dr. Hally, Savi-

whatever else can be procured to render the Globe more

exact, instructive and useful.

THAT all the Constellations be drawn in a curious, new, and particular manner; each Star in so just, distinct, and conspicuous a Proportion, that its Magnitude may be readily known by bare Inspection, according to the different Light and Sizes of the Stars. That the Track or Way of such Comets as have been well observed, but not hitherto expressed in any Globe, be carefully delineated in this.

In the Terrestrial Globe.

THAT by reason the Descriptions formerly made, both in the the English and Dutch great Globe, are erroneous, Asia, Africa, and America, be drawn in a manner wholly new; by which means it is to be noted that the Undertakers will be obliged to alter the Latitude of some Places in ten Degrees, the Longitude of others in 20 Degrees; besides which great and necessary Alterations, there be many remarkable Countries, Cities, Towns, Rivers, and Lakes, omitted in other Globes, inserted here according to the best Discoveries made by our late Navigators. Lastly, That the Course of the Trade-Winds, the Monsoons, and other Winds periodically shifting between the Tropicks, be visibly express'd.

NOW in regard that this Undertaking is of fo universal Use, as the Advancement of the most necessary Parts of the Mathematicks, as well as tending to the Honour of the British Nation, and that the Charge of carrying it on is very expensive; it is defined that all Gentlemen who are willing to promote

fired that all Gentlemen who are willing to promote fo great a Work, will be pleased to subscribe on the

following Conditions.

O₃ I. THE

I. THE Undertakers engage to furnish each Subferiber with a Celestial and Terrestrial Globe, each of 30 Inches diameter, in all respects curiously adorned, the Stars gilded, the Capital Cities plainly distinguished, the Frames, Meridians, Horizons, Hour-Circles and Indexes so exactly sinished up, and accurately divided, that a Pair of these Globes will really appear, in the Judgment of any disinterested and intelligent Person, worth sisteen Pounds more than will be demanded for them by the Undertakers.

'II. WHOSOEVER will be pleas'd to subscribe, and pay twenty five Pounds in the manner following for a Pair of these Globes, either for their own use, or to present them to any College in the Universities, or any publick Library or Schools, shall have his Coat of Arms, Name, Title, Seat, or Place of Residence, &c. inserted in some convenient Place of the Globe.

'III. THAT every Subscriber do at first pay down the Sum of ten Pounds, and fifteen Pounds more upon the delivery of each Pair of Globes perfectly fitted up. And that the said Globes be delivered within twelve Months after the Number of thirty Subscribers be compleated; and that the Subscribers be served with Globes in the Order in which they subscribed.

' IV. THAT a Pair of these Globes shall not here after be sold to any Person but the Subscribers under

thirty Pounds.

'V. THAT if there be not thirty Subscribers within four Months, after the first of December, 1712, the Money paid shall be return'd on demand by Mr. John Warner Goldsmith near Temple-Bar, who shall receive and pay the same according to the above-mention'd Articles.



vis 1 feat air Gendemen who are willing argreens at forces a Work, will be placed to facility to factors en the

The state of the second transfer of the second of the seco

inobileo l panya boi o

REFLECTOR TO THE STATE OF THE ST

No 553 Thursday, December 4.

Nec tufisse pudet, sed non incidere ludum.

Hor. Ep. 14. l. 1. v. 36.

Once to be wild, is no fuch foul Difgrace;

But 'tis fo, still to run the frantick Race.

CREECH.

HE Project which I published on Monday last has brought me in several Packets of Letters. Among the rest I have receiv'd one from a certain Projector, wherein after having represented, that in all Probability the Solemnity of opening my Mouth will draw together a great Confluence of Beholders, he proposes to me the hiring of Stationers-Hall for the more convenient exhibiting of that publick Ceremony. He undertakes to be at the Charge of it himself, provided he may have the erecting of Galleries on every fide, and the letting of them out upon that oceasion. I have a Letter also from a Bookfeller, petitioning me in a very humble manner, that he may have the printing of the Speech which I shall make to the Assembly upon the first opening of my Mouth. I am informed from all Parts, that there are great Canvassings in the several Clubs about Town, upon the choosing of a proper Person to fit with me on those arduous Affairs, to which I have summoned them. Three Clubs have already proceeded to Election, whereof one has made a double Return. If I find that my Enemies shall take advantage of my Silence to begin Hostilities upon me, or if any other Exigency of Affairs may to require, fince I fee Elections in fo great a forwardness, we may possibly meet before the Day appointed; or if matters go on to my Satisfaction, I may perhaps put off the meeting to a further Day: but of this publisk notice shall be

IN the mean time, I must confess that I am not a little gratify'd and obliged by that Concern which appears in this great City upon my present Defign of laying down this Paper. It is likewise with much Satisfaction, that I find some of the most outlying Parts of the Kingdom alarm'd upon this Occafion, having received Letters to exposulate with me about it from feveral of my Readers of the remotest Boroughs of Great-Britain. Among these I am very well pleas'd with a Letter dated from Berwick upon Tauced, wherein my Correspondent compares the Office, which I have for some time executed in these Realms, to the weeding of a great Garden; which, fays he, it is not fufficient to weed once for all, and afterwards to give over, but that the Work must be continued daily, or the fame Spots of Ground which are cleared for a while, will in a little time be overrun as much as ever. Another Gentleman lays before me feveral Enormities that are already forouting, and which he believes will discover themselves in their Growth immediately after my disappearance. There is no doubt, fays he, but the Ladies Heads will shoot up as soon as they know they are no longer under the Spectator's Eye; and I have already feen fuch monstrous broad-brimmed Hats under the Arms of Foreigners, that I question not but they will overshadow the Island within a Month or two after the dropping of your Paper. But among all the Letters which are come to my Hands, there is none to handfomly written as the following one. which I am the more pleased with as it is sent me from Gentlemen who belong to a Body which I shall always honour, and (where I cannot speak it with out a fecret Pride) my Speculations have met with a very kind Reception. It is usual for Poets, upon the publishing of their Works, to print before them fuch Copies of Verses as have been made in their Praise. Not that you must imagine they are pleased with their own Commendations, but because the elegant Compositions of their Friends should not be lest. I must make the same Apology for the Publication of the ensuing Letter, in which I have suppress'd no Part of those Praises that are given my speculations with too lavish and good natured a Hand; the my Correspondents can witness for me, that at other times I have generally blotted out those Parts in the Letters which I have received from them.

Mr. SPECTATOR, Oxford, Nov. 25.

In spite of your invincible Silence you have found out a Method of being the most agreeable Companion in the World: That kind of Conversation which you hold with the Town, has the good Fortune of being always pleasing to the Men of Taste and Leisure, and never offensive to those of Hurry and Business. You are never heard, but at what Honace calls dextro tempore, and have the Happiness to observe the politick Rule, which the same discerning Author gave his Friend, when he injoin'd him to deliver his Book to Augustus;

Si validus, fi lætus erit, fi denique pofcet.

Ep. 13. l. 11 v. 3.

HONEY-

When well, when merry, when he alks to read.

You never begin to talk, but when People are defirous to hear you; and I defy any one to be out of humour 'till you leave off. But I am led unawares into
Reflexions, foreign to the original Defign of this
Epittle; which was to let you know, that form infeigned Admirers of your infinitable Papers, who
could, without any Flattery, greet you with the Salutation used to the Eastern Monarchs, viz. O Spec,
live for ever, have lately been under the fame Apprehensions with Mr. Philo Spec, that the haite you
have made to dispatch your best Friends portends ino
long Duration to your own thort Visage. We could
not, indeed, find any just Orounds for Complaint in
the Method you took to display that the renerable Body:
No, the World was not worthy of your Divine. With

HONEY COMB could not, with any Reputation, live fingle any longer. It was high time for the TEMP-LAR to turn himself to Coke: And Sir Roceris dying was the wifest thing he ever did in his Life. It was, however, matter of great Grief to us, to think that we were in danger of lofing fo Elegant and Valuable an Entertainment. And we could not, without Sorrow, reflect that we were likely to have nothing to interrupt our Sips in a Morning, and to suspend our Coffee in mid-air, between our Lips and right Ear, but the ordinary Trash of News-Papers. We resolved, therefore, not to part with you fo. But fince, to make use of your own Allusion, the Cherries began now to croud the Market, and their Season was almost over, we consulted our future Enjoyments, and endeavoured to make the exquisite Pleasure that delicious Fruit gave our Taste as lasting as we could, and by drying them protract their stay beyond its natural Date. We own that thus they have not a Flayour equal to that of their juicy Bloom; but yet, under this Disadvantage, they pique the Palate, and become a Salver better than any other Fruit at its first Appearance. To speak plain, there are a Number of us who have begun your Works afresh, and meet two Nights in the Week in order to give you a Rehearing. We never come together without drinking your Health, and as feldom part without general Expresfions of Thanks to you for our Night's Improvement. This we conceive to be a more useful Institution than any other Club whatever, not excepting even that of ugly Faces. We have one manifest Advantage over that renowned Society, with respect to Mr. Spectator's Company. For though they may brag, that you fometimes make your personal Appearance amongst them, it is impossible they should ever get a Word from you. Whereas you are with us the Reverse of what Phadria would have his Mistress be in his Rival's Company, Present in your Absence. We make you talk as much and as long as we please; and let me tell you. you feldom hold your Tongue for the whole Evening. I promise myself you will look with an Eye of Fayour upon a Meeting which owes its Original to a muthal Emulation among its Members, who shall shew the most profound Respect for your Paper; not but we have a very great Value for your Person: and F dare say you can no where find four more sincere Admirers, and humble Servants, than

T. F. G. S. J. T. ET.

CH CONTROLL OF THE CONTROLL OF THE CONTROLL OF THE CONTROL OF THE

Nº 554 Friday, December 5.

tantoli stantiblinarios no

—— Tentanda Via est, quâ me quoque possim Tollere bumo, Victorque virûm volitare per Ora.

any borner burn saw, many Virg. Georg. 3. v. 9.

New Ways I must attempt, my groweling Name
To raise aloft, and wing my Flight to Fame.

DRYDEN.

A M obliged for the following Essay, as well as for that which lays down Rules out of Tully for Pronunciation and Action, to the Ingenious Author of a Poem just published, intitled, An Ode to the Creator of the World, occasioned by the Fragments of Orpheus.

Tris a Remark made, as I remember, by a cele-brated French Author, that no Man ever pushed his Capacity as far as it was able to extend. I shall not inquire whether this Assertion be strictly true. It may suffice to say, that Men of the greatest Application and Acquirements can look back upon many vacant Spaces, and neglected Parts of Time, which have slipped away from them unemploy d; and there is hardly any one considering Person in the World, but is apt to fancy with himself, at some time or other, that it his Life were to begin again, he could fill it up better.

THE Mind is most provoked to cast on itself this ingenuous Reproach, when the Examples of such Men are presented to it, as have far outshot the generality of their

their Species, in Learning, Arts, or any valuable Im-

provements.

ONE of the most extensive and improved Genius's we have had any Instance of in our own Nation. or in any other, was that of Sir Francis Bacon Lord Verulam. This great Man, by an extraordinary Force of Nature, Compass of Thought, and indefatigable Study. had amaffed to himfelf fuch flores of Knowledge as we cannot look upon without Amazement. His Capacity feems to have grasped All that was revealed in Books before his Time; and not satisfied with that, he began to strike out new Tracks of Science, too many to be travelled over by any one Man, in the Compass of the longest Life. These, therefore, he could only mark down, like imperfect Coastings in Maps, or supposed Points of Land, to be further discovered, and ascertained by the Industry of After-Ages, who should proceed upon his Notices or Conjectures.

THE excellent Mr. Boyle was the Person, who seems to have been defigned by Nature to succeed to the Labours and Inquiries of that extraordinary Genius I have ius mentioned. By innumerable Experiments He, in a great measure, filled up those Plans and Out-Lines of Science, which his Predecessor had sketched out. His Life was spent in the pursuit of Nature, through a great variety of Forms and Changes, and in the most rational, as well as devout Adoration of its Divine Au-

21997

IT would be impossible to name many Persons who have extended their Capacities as far as thele two, in the Studies they purfued; but my learned Readers, on this eccasion, will naturally turn their Thoughts to a Third. who is yet living, and is likewise the Glory of our own Nation The Improvements which others had made in Natural and Mathematical Knowledge have to vaffly increased in his Hands, as to afford at once a wonderful Instance how great the Capacity is of a Human Soul, and how inexhaustible the Subject of its Inquiries; so true is that Remark in Holy Writ, that though a wife Man feek to find out the Works of God from the Beginning to the End, get Shall he not be able to do it.

I cannot help mentioning here one Character more of a different kind indeed from thefe, yet fuch a one as may ferve to thew the wonderful Force of Nature and of Application, and is the mon lingular Infrance of ah Universal Genius I have ever met with. The Person I mean is Leonardo da Vinci, an Italian Painter, descended from a noble Family in Tufcan, about the beginning of the fixteenth Century. In his Profession of History-Painting he was so great a Master, that some have affirmed he excelled all who went before him. It is certain that he raifed the Envy of Michael Angelo, who was his Contemporary, and that from the Study of his Works Raphael himself learned his best Manner of Defigning. He was a Mafter too in Sculpture and Architecture, and kilful in Anatomy, Mathematicks, and Mechanicks. The Aqueduct from the River Adda to Milan, is mentioned as a Work of his Contrivance. He had learned feveral Languages, and was acquainted with the Studies of History, Philosophy, Poetry, and Mufick. Though it is not necessary to my present Purpose, I cannot but take notice, that all who have writ of him mention likewife his Perfection of Body. The Instances of his Strength are almost incredible. He is described to have been of a well-formed Person, and a Matter of all genteel Exercises. And lattly, we are told that his moral Qualities were agreeable to his natural and intellectual Endowments, and that he was of an ho nest and generous Mind, adorned with great Sweetness of Manners. I might break off the Account of him here but I imagine it will be an Entertainment to the Curio fity of my Readers, to find fo remarkable a Character diffringuished by as remarkable a Circumstance at his Death. The Fame of his Works having gained him an shiveful Effects, he was invited to the Court of France. where, after fome time, he fell fick, and Francis the First coming to fee him, he railed himself in his Bed to acknowledge the Hohour which was done him by that Visit. The King embraced him, and Leonardo fainting at the fame inftant, expired in the Arms of

I'f is impossible to attend to such Instances as these, without being raised into a Contemplation on the won-

derful Nature of an human Mind, which is capable of fuch Progressions in Knowledge, and can contain such a Variety of Ideas without Perplexity or Confusion, How reasonable is it from hence to infer its Divine Original? And whilst we find unthinking Matter endued with a natural Power to last for ever unless annihilated by Omnipotence, how absurd would it be to imagine, that a Being fo much superior to it should not have the same

Privilege and that the last or open of A T the same time it is very surprising, when we remove our Thoughts from such Instances as I have mentioned, to confider those we so frequently meet with in the Accounts of barbarous Nations among the Indians; where we find Numbers of People who fcarce shew the first Glimmerings of Reason, and seem to have few Ideas above those of Sense and Appetite. These, methinks, appear like large Wilds, or vast uncultivated Tracks of Human Nature; and when we compare them with Men of the most exalted Characters in Arts and Learning, we find it difficult to believe that they are Creatures of the fame Species. terinop poletand to

SOME are of opinion that the Souls of Men are all naturally equal, and that the great Disparity, we so often observe, arises from the different Organization or Structure of the Bodies to which they are united. But whatever constitutes this first Disparity, the next great Difference which we find between Men in their feveral Acquirements is owing to accidental Differences in their Education, Fortunes, or Course of Life. The Soul is a kind of rough Diamond, which requires Art, Labour, and Time to polish it. For want of which, many a good natural Genius is loft, or lies unfashioned, like a

lewel in the Mine.

Litro

ONE of the strongest Incitements to excel in such Arts and Accomplishments as are in the highest Esteem. among Men, is the natural Passion which the Mind of Man has for Glory; which, though it may be faulty. in the Excess of it, ought by no means to be discouraged. Perhaps some Moralists are too severe in beating down this Principle, which feems to be a Spring implanted by Nature to give Motion to all the latent Powers of the Soul, and is always observed to exert itfelf with the greatest Force in the most generous Dispofitions. The Men whole Characters have shone the brightest among the ancient Romans, appear to have been strongly animated by this Passion. Cicero, whose Learning and Services to his Country are fo well known. was inflamed by it to an extravagant degree, and warmly presses Lucceius, who was composing a History of those Times, to be very particular and zealous in relating the Story of his Confulship; and to execute it speedily, that he might have the pleasure of enjoying in his Life-time some part of the Honour which he forefaw would be paid to his Memory. This was the Ambition of a great Mind; but he is faulty in the degree. of it, and cannot refrain from foliciting the Historian upon this Occasion to neglect the strict Laws of History, and, in praising him, even to exceed the Bounds of Truth. The younger Pliny appears to have had the fame Passion for Fame, but accompanied with greater Chastness and Modesty. His ingenuous Manner of owning it to a Friend, who had prompted him to undertake some great Work, is exquisitely beautiful, and raises him to a certain Grandeur above the Imputation of Vanity. I must confest, says he, that nothing employs my Thoughts more than the Defire I have of perpetuating my Name: which in my Opinion is a Design worthy of a Man. at least of such a one, who being conscious of no Guilt, is not afraid to be remember a by Posterity.

I think I ought not to conclude, without interesting all my Readers in the Subject of this Discourse: I shall therefore lay it down as a Maxim, that though all are not capable of shining in Learning or the politer Arts; yet every one is capable of excelling in something. The Soul has in this respect a certain vegetative Power which cannot lie wholly idle. If it is not laid out and cultivated into a regular and beautiful Garden, it will of itself shoot

up in Weeds or Flowers of a wilder Growth.

vand has versien in meter length of the grade of the length of the lengt

Loan and open read at enough to the total and he were to the country all the last of the loan of the last of the l

Saturday,

Saturday,

CATELY PLANTERS

Nº 555 Saturday, December 6.

Respue quod non es Pers. Sat. 4. v. 51.

Lay the settious Character aside.

LL the Members of the imaginary Society which were described in my first Papers, having disappear'd one after another, it is high time for the Spectator himself to go off the Stage. But, now I am to take my Leave, I am under much greater Anxiety. than I have known for the Work of any Day fince I undertook this Province. It is much more difficult to converse with the World in a Real than a Personated Character. That might pass for Humour in the Spectator, which would look like Arrogance in a Write: who fets his Name to his Work. The fictitious Petfon might contemn those who disapproved him, and eztol his own Performances, without giving Offence. Le might assume a Mock-Authority, without being looked upon as vain and conceited. The Praises or Censures of himfelf fall only upon the Creature of his Imagination; and if any one finds fault with him, the Author may reply with the Philosopher of old, Thou doft but beat the Gafe of Anaxarchus. When I speak in my own private Sentiments, I cannot but address myself to my Readers in a more submissive manner, and with a just Gratitude, for the kind Reception which they have given to these daily Papers that have been published for almost the Space of two Years last past.

I hope the Apology I have made as to the Licence allowable to a feigned Character, may excuse any thing which has been said in these Discourses of the Spectator and his Works; but the Imputation of the grossest Vanity would still dwell upon me, if I did not give some Account by what means I was enabled to keep up the Spirit of so long and approved a Performance. All the Papers marked with a C, an L, an I, or an O, that is to say, all the Pa-

pers which I have diffinguished by any Letter in the name of the Mule GLIO, were given me by the Gentleman of whose Ashstance I formerly boasted in the Preface and concluding Leaf of my Tatlers. I am indeed much more proud of his long-continued Friendship, than I should be of the Fame of being thought the Author of any Writings which he himself is capable of producing. I remember when I finished The Tender Huband, I told him there was nothing I fo ardently wished, as that we might some time or other publish a Work written by us both, which should bear the Name of The Monument, in memory of our Friendship. I heartily wish what I have done here, was as Honorary to that facred Name, as Learning, Wit, and Hamanity render those Pieces which I have taught the Reader how to distinguish for his. When the Play abovementioned was last acted, there were so many applauded Strokes in it which I had from the fame Hand, that I thought very meanly of myfelf that I had never publickly acknowledg'd them. After I have put other Friends upon importuning him to publish Dramatick, as well as other Writings he has by him, I shall end what I think I am obliged to fay on this Head, by giving my Reader this hint for the better Judging of my Productions, that the best Comment upon them would be an Account when the Patron to The Tender Husband was in Ingland, or abroad.

THE Reader will also find some Papers which are marked with the Letter X, for which he is obliged to the Ingenious Gentleman who diverted the Town with the Epilogue to The Distressed Mother. I might have owned these several Papers with the free Consent of these Gentlemen, who did not write them with a Design of being known for the Authors. But as a candid and fincere Behaviour ought to be preferred to all other Considerations, I would not let my Heart reproach me with a Consciousness of having acquired a Praise which is not my Right.

THE other Affistances which I have had, have been conveyed by Letter, sometimes by whole Papers, and other times by short Hints from unknown Hands. I have not been able to trace Favours of this kind, with any Certainty, but to the following Names, which I place in the Order wherein I received the Obligation; the the

Derender,

CAPPLICATION OF THE PARTY OF TH

Nº 555 Saturday, December 6.

Respue quod non es Pers. Sat. 4. v. 51.

Lay the sistitious Character aside.

LL the Members of the imaginary Society which were described in my first Papers, having disappear'd one after another, it is high time for the Spectator himself to go off the Stage. But, now I am to take my Leave, I am under much greater Anxiety. than I have known for the Work of any Day fince I undertook this Province. It is much more difficult to converse with the World in a Real than a Personated Character. That might pass for Humour in the Spectator, which would look like Arrogance in a Write: who fets his Name to his Work. The fictitious Petfon might contemn those who disapproved him, and extol his own Performances, without giving Offence. Lie might assume a Mock-Authority, without being looked upon as vain and conceited. The Praifes or Censures of himself fall only upon the Creature of his Imagination; and if any one finds fault with him, the Author may reply with the Philosopher of old, Thou doft but beat the Gafe of Anaxarchus. When I speak in my own private Sentiments, I cannot but address myself to my Readers in a more submissive manner, and with a just Gratitude, for the kind Reception which they have given to thefe daily Papers that have been published for almost the Space of two Years last past.

I hope the Apology I have made as to the Licence allowable to a feigned Character, may excuse any thing which has been said in these Discourses of the Spectator and his Works; but the Imputation of the grossest Vanity would still dwell upon me, if I did not give some Account by what means I was enabled to keep up the Spirit of so long and approved a Performance. All the Papers marked with a C, an L, an I, or an O, that is to say, all the Pa-

pers which I have distinguished by any Letter in the name of the Muse GLIO, were given me by the Gentleman of whose Ashstance I formerly boasted in the Preface and concluding Leaf of my Tatlers. I am indeed much more proud of his long-continued Friendship, than I should be of the Fame of being thought the Author of any Writings which he himself is capable of producing. I remember when I finished The Tender Huband, I told him there was nothing I so ardently wished, as that we might some time or other publish a Work written by us both, which should bear the Name of The Monument, in memory of our Friendship. I heartily wish what I have done here, was as Honorary to that facred Name, as Learning, Wit, and Hamahity render those Pieces which I have taught the Reader how to distinguish for his. When the Play abovementioned was last acted, there were so many applauded Strokes in it which I had from the fame Hand, that I thought very meanly of myfelf that I had never publickly acknowledg'd them. After I have put other Friends upon importuning him to publish Dramatick, as well as other Writings he has by him. I shall end what I think I am obliged to fay on this Head, by giving my Reader this hint for the better Judging of my Productions, that the best Comment upon them would be an Account when the Patron to The Tender Husband was in Ingland, or abroad.

THE Reader will also find some Papers which are marked with the Letter X, for which he is obliged to the Ingenious Gentleman who diverted the Town with the Epilogue to The Distressed Mother. I might have owned these several Papers with the free Consent of these Gentlemen, who did not write them with a Design of being known for the Authors. But as a candid and sincere Behaviour ought to be preferred to all other Considerations, I would not let my Heart reproach me with a Consciousness of having acquired a Praise which is not my Right.

THE other Assistances which I have had, have been conveyed by Letter, sometimes by whole Papers, and other times by short Hints from unknown Hands. I have not been able to trace Favours of this kind, with any Certainty, but to the following Names, which I place in the Order wherein I received the Obligation; the the

first I am going to name can hardly be mentioned in a List wherein he would not deserve the Precedence. The Persons to whom I am to make these Acknowledgments are Mr. Henry Martyn, Mr. Pope, Mr. Hughes, Mr. Carey of New-College in Oxford, Mr. Tickell of Queen's in the fame University, Mr. Parnelle, and Mr. Eufden, of Trinity in Cambridge. Thus, to speak in the Language of my late Friend Sir Andrew Freerort, I have balanced my Accounts with all my Creditors for Wit and Learning. But as these excellent Performances would not have seen the Light without the means of this Paper, I may still arrogate to myself the Merit of their being communicated to the Publick and the vision of the

I have nothing more to add, but having fwelled this Work to five hundred and fifty five Papers, they will be disposed into seven Volumes, four of which are already published, and the three others in the Press. It will not be demanded of me why I now leave off, tho' I must own myfelf obliged to give an Account to the Town of my Time hereafter; fince I retire when their Partiality to me is fo great, that an Edition of the former Volumes of Spectators of above Nine thousand each Book is already fold off, and the Tax on each half Sheet has brought into the Stamp-Office one week with another above 20 /1 a-Week arising from this single Paper, notwithstanding it at first reduced it to less than half the number that was usually printed before this Tax was laid.

I humbly befeech the Continuance of this Inclination to favour what I may hereafter produce, and hope I have in my Occurrences of Life tafted so deeply of Pain and Sorrow, that I am Proof against much more prosperous Circumstances than any Advantages to which my

own Industry can possibly exalt me, of the estato award

My good-natured Reader, word to day Your most Obedient. s by whole lakers, an

· Most Obliged Humble Servant,

vious cought to be offered to all states

van chin band out to encound borne. Richard Steele.

Vos valete & plaudite. Ter.

THE

THE following Letter regards an ingenious Set of Gentlemen, who have done me the honour to make me one of their Society.

fill the state are the errored isom trabile entrade? Mr. SPECTATOR, Dec. 4. 1712. THE Academy of Painting, lately established in London, having done you and themselves the ' Honour to choose you one of their Directors; that noble and lively Art, which before was intitled to 'your Regards as a Spectator, has an additional Claim to you, and you feem to be under a double Obligation to take some Care of her Interests.

'THE Honour of our Country is also concerned in the matter I am going to lay before you: we (and perhaps other Nations as well as we) have a National false Humility as well as a National Vain Glory; and tho' we boast ourselves to excel all the World in things wherein we are outdone abroad, in other things we attribute to others a Superiority which we ourfelves possess. This is what is done, particularly, in the

Art of Portrait or Face-Painting.

PAINTING is an Art of a vast Extent, too great by much for any mortal Man to be in full posfession of, in all its parts; 'tis enough if any one succeed in painting Faces, History, Battles, Landskips Sea-pieces, Fruit, Flowers, or Drolls, &c. Nay, ono Man ever was excellent in all the Branches (tho many in number) of these several Arts, for a distinct · Art I take upon me to call every one of those several kinds of Painting. mulis and bas absorce page

"AND as one Man may be a good Landskip-' Painter, but unable to paint a Face or a History tolerably well, and so of the rest; one Nation may excel in some kinds of Painting, and other kinds may thrive better in other Climates.

' ITALY may have the Preference of all other Na-' tions for History-Painting; Holland for Drolls, and a neat finished manner of Working; France for Gay, ' Janty, Fluttering Pictures; and England for Portraits: but to give the Honour of every one of thefe ' kinds of Painting to any one of those Nations on ac-

count of their Excellence in any of these parts of it,

is like adjudging the Prize of Heroick, Dramatick, Lyrick or Burlesk Poetry, to him who has done

well in any one of them.

one of their Society. 'WHERE there are the greatest Genius's, and most Helps and Encouragements, 'tis reasonable to suppose an Art will arrive to the greatest Perfection: By this Rule let us confider our own Country with respect to Face-Painting. No Nation in the World delights for much in having their own, or Friends, or Relations Pictures; whether from their National Good-nature, or having a love to Painting, and not being encouraged in the great Article of Religious Pictures, which the Purity of our Worship refuses the free use of, or from whatever other Cause. Our Helps are not inferior to those of any other People, but rather they are greater; for what the Antick Statues and Bas-reliefs which Italy enjoys are to the History-Painters, the Beautiful and Noble Faces with which England is confessed to abound, are to Face-Painters; and besides we have the greatest number of the Works of the best Masters in that kind of any People, not without a competent number of those of the most excellent in every other Part of Painting. And for Encouragement, the Wealth and Gene rolity of the English Nation affords that in such a degree, as Artists have no reason to complain.

AND accordingly in Fact Face-Painting is no where so well performed as in England: I know not whether it has lain in your way to observe it, but I have, and pretend to be a tolerable Judge. I have feen what is done abroad, and can affure you, that the Honour of that Branch of Painting is justly due to us. I appeal to the judicious Observers for the Truth of what I affert. If Foreigners have oftentimes, or even for the most part excelled our Natives, it ought to be imputed to the Advantages they have met with bere, join'd to their own Ingenuity and Industry; nor has any one Nation distinguished themselves so as to raise an Argument in favour of their Country: but it is to be observed that neither French nor Italians, nor any one of either Nation, notwithstanding all our Prejudices in their fa-

vour, have, or ever had, for any confiderable time, any Character among us as Face-Painters.

THIS

'THIS Honour is due to our own Country; and has been so for near an Age: So that instead of going to Italy, or elsewhere, one that designs for Portrait-Painting ought to study in England. Hither such should come from Holland, France, Italy, Germany, &c. as he that intends to practise any other kinds of Painting, should go to those Parts where 'tis in greatest Perfection. 'Tis said the Blessed Virgin descended from Heaven, to sit to St. Luke; I dare venture to affirm, that if she should desire another Madonna to be painted by the Life, she would come to England; and am of opinion that your present President, Sir Godfrey Kneller, from his Improvement since he arrived in this Kingdom, would perform that Office better than any Foreigner living. I am, with all possible Respect,

SIR.

Your most Humble, and Most Obedient Servant, &c.

THE in genious Letters sign'd The Weather-Glass, with several others, were received, but came too late.

POSTSCRIPT.

IT had not come to my Knowledge, when I left off the Spectator, that I owe feveral excellent Sentiments and agreeable Pieces in this Work to Mr. Ince of Gray's-Inn.

R. STEELE.



THE IS Honour is due to his court countries and "has been to be mangen that is So that is founded going land, or offerhere, one tore designes for Torrest-Peiet. has ought to dark as Ogional Hither high north cathe from within I work, Mally, Corposed Arr. 141 ne that intend to provide any orientations of Paint. and theild go at their relevant the in the present let. most beared be althought virgin descended from liberty at the order links; a time venture to retries, that I he hould doller nachae Messeers be passed by the Ute; the world come to Sychent; and acrost opinion that your prolont frefidency by Codyeg Buche, form his become of the selection with this hippine, with orthorn that saffed better tion any Bucklers isong. I am, with all politole Reiger,

Secretary through

Control of the Contro Milliography Letter Gold Fle Weather Glaff, with for in the state of the state of late, at land, and the state of

MINIMAROSTACETE

I Thad not come come to more lives when I left off the San Santy that I cave foreral excellent Sertiments and agreeable Places in this Work to Mr. Jon of Gray believ. There is no because it is a finished that the second secon

hashered but alt and a land a lank. STBREEK. out the second of the second of the second t

and presidence in the contract of the print of the printer of the printer of The service of the se

The property the community they don't have been been been been been as

there, there is not the same of the same in the same i ANT TO THE PERSON OF THE PERSO

Book James the Work of a nerticedouty with seal

Camponia lide) the dumb portune-a elen. an extraor-

legaldels mos l'alequilité al as son estimalAr

CTION, a necessary Qualification in an Orator, N. 541. Tully's Observations on Action adapted to the British Theatre, ibid.

Actor, absent, who so called by Theophrasius, N. 541. Advice usually received with Reluctance, N. 512.

Afflictions, how to be alleviated, N. 501.

Allegories: the Reception the Spectator's Allegorical Writings meet with from the Publick, N. 501.

Anatomy: the Spectator's Speculations on it, N. 543. Arm (the) called by Tully the Orator's Weapon, N. 541.

Art, the Design of it, N. 541.

Audience, the Gross of an Audience of whom compos'd, N. 502. The vicious Taste of our English Audiences, ibid.

Augustus, his Reproof to the Roman Bachelors, N. 528.

Authors, their Precedency fettled according to the Bulk of their Works, N. 529.

Controlled for All ac Reviet of his Death brope it

the Cheeklator's Claim

ACON (Sir Francis) his extraordinary Learning and Parts, N. 554. Bamboo (Benjamin) the Philosophical Use he resolves to make of a Shrew of a Wife, N. 482. Beauty.

The INDEX.

Beauty, the force of it, N. 510.

Beings: the Scale of Beings confidered by the Spectator, N. 519.

Biting, a kind of Mungrel Wit described and exploded by the Spedator, N. 504.

Biton and Clitobus, their Story related, and applied by the Spectator, N. 483.

Body (human) the Work of a transcendently wise and powerful Being, N. 543.

Alamities not to be distinguish'd from Blessings, N. 483.

Campbell (Mr.) the dumb Fortune-Teller, an extraor-

Cate, the Grounds for his Belief of the Immortality of the Soul, N. 537.

Celibacy, the great Evil of the Nation, N. 528.

Charity, the great Want of it among Christians, N. 516. Chastity of Renown, what, N. 480.

Beauty,

Children, a Multitude of them one of the Bleffings of

the Married State, N. 500.

Cicero, the great Roman Orator, his extraordinary Superstition, N. 505. and Delire of Glory, 554.

Clarendon (Lord) a Reflexion of that Historian's, N.

Clubs, the Institution and Use of them, N. Coffee house Debates seldom regular, or methodical, N.

476. Coffee house Liars two forts of them, 521. Comfort an Attendant on Patience, N. 501.

Contemplation, the Way to the Mountain of the Mules, N. 514.

Cot-Queans, described by a Lady, who has one for her Husband, N. 482.

Coverley (Sir Roger de) an Account of his Death brought to the Spectator's Club, N. 517. His Legacies, ibid.

Country-Life, a Scheme of it, N. 474.
Country-Wake, a Farce, commended by the Spectator, es N. 1502 and JU les Macloful Tade taken

Dapperwit

- mist and its althoughthing entry is an about 16 and

to be of the case of the same of the second of the plants of

Apperwit (Tom) his Opinion of Matrimony, N. 482. recommended by Will Honeycomb to succeed him in the Spectator's Club, 530.

Diagoras the Atheist, his Behaviour to the Athenians in a Storm, N. 483.

Dionysius, a Club-Tyrant; N. 508.

Dogget the Comedian, for what commended by the d by average

Spectator, N. 502.

Dreams, in what manner considered by the Spectator, N. 487. The Folly of laying any Stress upon, or drawing Consequences from our Dreams, 305. The Multitude of Dreams sent to the Spectator, 524.

Dry (Will) a Man of a clear Head, but few Words,

error contra bil a hika ababa

N. 476.

E. M. Anthony of the Control of the braingles and below

Mbellishers, what Persons so called, N. 521. Epidetus the Philosopher, his Advice to Dreamers, N. 524.

Epistles Recommendatory, the Injustice and Absurdity of most of them, N. 493.

Essays, wherein differing from methodical Discourses, N. 476. in (Mr.) the Charte cuilded, his fi

lands, bester the wifer for prince bald. N. A.

Ables, the great Usefulness and Antiquity of them, N. 512.

Fairs for buying and felling of Women customary among the Persans, N. 511.

Fancy the Daughter of Liberty, N. 514.

Fashions, the Vanity of them, wherein beneficial, N. 478. A Repository proposed to be built for them, ibid. The Balance of Fashions leans on the Side of France, ibid. The evil Influence of Fashion on the married State, 490.

Vol. VII.

Fashionable Society (a Board of Directors of the) propeled, with the requisite Qualifications of the Members, N. 478.

Fools naturally mischievous, N. 485.

Frankair (Charles) a powerful and successful Speaker,

Freeport (Sir Andrew) his Refolution to retire from Bufiness, N. 549.

French much addicted to Grimace, N. 481.

Friendship, a necessary Ingredient in the married State. N. 490. Preferred by Spenser to Love and natural Affection, ibid.

drawing Confinence

hib sistem at a line

Arden, the innocent Delights of one, N. 477. What T part of the Garden at Kenfington to be most admired, ibid. In what manner Gardening may be compared to Poetry, ibid.

Gladness of Heart to be moderated, and restrained, but

not banish'd by Virtue, N. 494.

God, an Inflance of his exuberant Goodness and Mercy, N. 519. A Being of infinite Perfections, villes Recominendatory, the leighlice ar of most of them, N. 40 H

TArris (Mr.) the Organ-builder, his Proposal, N. 552.

Heads, never the wifer for being bald, N. 497. Heraclitus, a remarkable Saying of his, N. 487.

Herodotus, wherein condemned by the Spectator, N. 483. Hobson (Tobias) the Cambridge-Carrier, the first Man in England who let out Hackney-Horses, N. 509. His Justice in his Employment, and the Success of it, ibid.

Honeycomb (Will) resolv'd not to marry without the Advice of his Priends, N. 475. His Translation from the French of an Epigram, written by Martial in honour of the Beauty of his Wife Cleopatra, N. 400. Letters noilla :

The INDEX.

Letters to the Spettator, N. 499, 512. Marries & Country Girl, 1530. Anti and bus a mode gray

Hope, the Folly of it, when milemploy'd on Temporal Objects, N. 535. instanced in the Fable of Alnasobar the Persian Glass-Man, ibid.

Morace, his Recommendatory Letter to Claudius Nere in behalf of his Friend Septimins, N. 493.

Humanity not regarded by the fine Gentlemen of the Age, N. 520.

Hufband, a fond one described, N. 479. Hymen, a revengeful Deity, N. 530.

making and my menuchal

EWS, confidered by the Spectator, in relation to their Number, Difpertion, and Adherence to their Religion, N. 495; and the Reasons assigned for it, ibid. The Veneration paid by them to the Name of God,

Independent Minister, the Behaviour of one at his Examination of a Scholar, who was in Election to be admitted into a College of which he was Governor, N.

Ingratitude, a Vice inseparable to a luftful Mind, N. 491.

Inflinct, the several Degrees of it in several different Animals, N. 519.

Invention, the most painful Action of the Mind, N.

Justice, to be esteem'd as the first Quality in one who is in a Post of Power and Direction, N. 479.

B. sagans septige of a

Aughter, the distinguishing Faculty in Man, N. 494. Learning highly necessary to a Man of Fortune, N.

Les X. a great Lover of Buffoons and Coxcombs, N. 497. In what manner reproved for it by a Priest, ibid.

The INDEX.

Letters to the Spectator; from 7. R. complaining of his Neighbours, and the turn of their Conversation in the Country, N. 474. From Dulcibella Thankley, who wants a Direction to Mr. Campbell, the dumb Fortuneteller, ibid. From B. D. desiring the Specator's Advice in a weighty Affair, 476. From - containing a Description of his Garden, 477. From A. B. with a Differtation on Fashions, and a Proposal for a Building for the Use of them, 478. From Monheur Chezluy to Pharamond, 480. To the Spectator a Clerk to a Lawyer, ibid. From - being a Lady married to a Cot-Quean, 482. From ____ with a Differtation on Modesty, 484.

From ____ containing Reflexions on the powerful Effects of Trifles, and Trifling Persons, 485. From a handsom black Man, two Pair of Stairs in the Paper Buildings in the Temple, who rivals a handsom fair Man up one Pair of Stairs in the same Building, 485. From Robin Shorter, with a Postscript, ibid. From --- with an Account of the unmarry'd Henpeck'd, and a Vindication of the Married, 486. From with an Epigram on the Spectator by Mr. Tate, 488. From - with fome Reflexions on the Ocean, confidered both in a Calm and a Storm, and a divine Ode on that Occasion, 489. From Matilda Mobair, at Tunbridge, complaining of the Difregard she meets with, on Account of her strict Virtue from the Men, who take more notice of the Rompe and Coquettes than the Rigids, 492. From T. B. complaining of the Behaviour of some Fathers towards their eldest Sons, 496. From Rachel Shoeffring, Sarah Trice, an humble Servant unknown, and Alice Bluegarter, in answer to that from Matilda Mohair, who is with Child, and has crooked Legs, ibid. From Moses Greenbag, the Lawyer, giving an account of some new Brothers of the Whip, who have Chambers in the Temple, 498. From Will Honeycomb, with his Dream, intended for a Spectator, 499. From Philogamus in commendation of the married State, 500. From Ralph Wonder, complaining of the Behaviour of an unknown Lady at the Parish-Church near the Bridge,

Bridge, 503. From Tirus Tropbonius, an Interpreter of Dreams, 505. From ____ complaining of the Oppression and Injustice observed in the Rules of all Clubs and Meetings, 508. From Hezekiah Thrift, containing a Discourse on Trade, 509. From Will Honeycomb, occasioned by two Stories he had met with relating to a Sale of Women in Perfia and China, 511. From the Spectator's Clergyman, being a Thought in Sickness, 513. From — with a Vision of Per-nassus, 514. From — with two inclosed, one from a celebrated Town Coquette to her Friend newly married in the Country, and her Priend's Answer, 515. From Ed. Biscuit, Sir Roger de Coverley's Butler, with an Account of his Master's Death, 517. From condoling with him on Sir Rager's Death, with some remarkable Epitaphs, 518. From Tom Tweer, on Physiognomy, &c. ibid. From F. J. a Widower, with some Thoughts on a Man's Behaviour in that Condition, 520. From — a great Enemy to publick Report, 521. From 7. W. a Man of Prudence to his Miftress, 522. To the Spectator, from B. T. a fincere Lover, to the same, ibid. From — dated from Glasgow in Scotland, with a Vision, 524. From Pliny to his Wife's Aunt Hifpulla, 525. From Mofes Greenbag to the Spectator, with a farther Account of some Gentlemen-Brothers of the Whip, 526. From Philagnotes, giving an Account of the ill Effects of the Vifit he paid to a Female married Relation, 527. From who had made his Mistress a Present of a Fan. with a Copy of Verses on that Occasion, ibid. From Raebel Welladay, a Virgin of twenty three, with a heavy Complaint against the Men, 528. From Will Honeycomb lately married to a Country Girl, who has no Portion but a great deal of Virtue, 530. From Mr. Pope, on the Verses spoken by the Emperor Adrian upon his Death-bed, 532. From Duftereraffus, whose Parents will not let him choose a Wife for himself, 533. From Penance Cruel, complaining of the Behaviour of Persons who travelled with her in a Stage-Coach out of Effex to London, ibid. From Sharlot Wealthy,

Wealthy, fetting forth the hard Case of such Wemen as are Beauties and Fortunes, 534. from Abrabam Dapperwit, with the Spectator's Answer, ibid. from Jeremy Camfit, a Grocer, who is in hopes of growing rich by losing his Customers, ibid. from Lucinda Parley a Coffee-house Idol, ibid. from C. B. recommending Knotting as a proper Amusement to the Beaus, 536. from _____ a Shoeing Horn, ibid. from Relicia Lovely, a Widow, 539. from Eustace, in Love with a Lady of Eighteen, whose Parents think her too young to marry by three Years, ibid. from — complaining of a young Divine, who murder'd Archbishop Tillotson's Sermon upon Evil-speaking, ibid. from upon Evil-speaking, ibid. from with a short Critick on Spenser, 540; from Philo-Spec, with a who apprehends a Diffolution of the Spectator's Club, and the ill Consequences of it, 542; from Captain Sentry, lately come to the Possession of Sir Roger de Coverley's Estate, 544; from the Emperor of China to the Pope, 545; from W. C. to the Speciaser, in Commendation of a generous Benefactor, 546; from Charles Eafy, setting forth the sovereign Use of the Speaators in several remarkable Instances, 547; from — on Poetical Justice, 548; from Sir Andrew Freeport, who is retiring from Bufiness, 549; from Philonicus, a litigious Gentleman, complaining of some unpolite Law-Terms, 551 ; from T. F. G.S. J.T. E. T. in Commendation of the Spectator, 553.

Landon (Mr.) the Gardener, an Heroick Poet, N.

Love, the Capriciousness of it, N. 475. The Romantick Stile in which it is made, 479. A nice and fickle Passion, 506. A method proposed to preserve it alive after Marriage, ibid.

Lying, the Malignity of it, N. 507. Party-lying, the Prevalency of it, ibid.

haviour of Perfern who coveled with the a cinge-

Lysander, his Character, 522.

MAN, by what chiefly diftinguished from all other Creatures, N. 494: Suffers more from imaginary than real Evils, 505. His Subjection to the Female Sex, 510. Wonderful in his Nature, 519.

Married Condition rarely unhappy, but from want of Judgment or Temper in the Husband, N. 479. The Advantages of it preserable to a single State, ibid. 55 500. Termed Purgatory by Tom Dapperwis, 482. The Excellence of its Institution, 490. The Pleafure and Uneasiness of married Persons, to what imputed, 506. The Foundation of Community, 522. For what reason liable to so much Ridicule, ibid. Some further Thoughts of the Speciator on that Subject, 525.

Matter the Basis of Animals, N. 519.
Men of the Town rarely make good Husbands, N.

Method, the Want of it, in whom only supportable, N. 476. The Use and Necessity of it in Writings, ibid. Seldom found in Coffee-House Debates, ibid.

Mind (human) the wonderful Nature of it, N. 554.

Misfortunes, our Judgments upon them reproved, N.

483.

Modesty an unnecessary Virtue in the Professors of the Law, 484. The Sentiments entertained of it by the Ancients, ibid. Rules recommended to the modest Man by the Speciator, ibid.

Moorfields, by whom reforted to, N. 505.

Motteux (Peter) dedicates his Poem on Tea to the Spec-

Religion, a monte maire. N deliaviour, w. h is co-

Timefis, an old Maid, a great Discoverer of Judgments, N. 483.

Paffion

Parience, an Allegorical Discourse upon it, N. 501.

Philips (Mr.) his Pastorals recommended by the Speciator, N. 523.

Pisseratus, the Athenian Tyrant, his penerous Behaviour

Pififiratus, the Athenian Tyrant, his generous Behaviour on a particular Occasion, N. 527.

Plate, his Description of the Supreme Being, N. 507. Players, wherein to be condemned, N. 502. The Precedency settled among them, 529.

Pling: the necessary Qualifications of a fine Speaker according to that Author, N. 484. His Letter to his Wife's Aunt Hispulla, 525.

Plutarch, for what reproved by the Speciator, N. 483.

Pope (Mr.) his Mifeellany commended by the Speciator,
N. 523.

Praise when changed into Fame, N. 551.

Prediction, the many Arts of it in Use among the Vulgar, N. 505.

Prerogative, when and how to be afferted with Honour, N. 480.

Pronunciation necessary to an Orator, N. 541.

Prospect of Beace, a Poem on that Subject commended by the Spectator, N. 523.

Punning, by whom affected, N. 504.

Punsters, their Talents, N. 504.

Buzzle (Tom) a most eminent immethodical Disputant, N. 476.

R

R Aleigh (Sir Walter) his Opinion of Womankind,

Religion, a morose melancholy Behaviour, which is obferved in several precise Professors of it, reprov'd by the Speciator, N. 494. The true Spirit of it not only composes, but chears the soul, ibid.

Repository for Fashions, a Building proposed and deferib'd, N. 487. The Usefulness of it, ibid.

Rhyn-

Rhynfault, the unjust Governor, in what manner punish'd by Charles Duke of Burgundy, his Sovereign, N. 491.

Romans: an Instance of the general good Understanding

of the ancient Romans, N. 502.

Rowley (Mr.) his Proposals for a new Pair of Globes, N. 552.

S.

SEnse, the different Degrees of it in the several different Species of Animals, N. 519.

Sentry (Captain) takes possession of his Uncle Sir Roger de Coverley's Estate, N. 517.

Shoeing-Horns, who, and by whom employ'd, N. 536.

Sickness, a Thought on it, N. 513.

Sly (John) the Tobacconist, his Representation to the Spectator, N. 532. His Minute, 534.

Socrates, Head of the Sect of the Hen-peck'd, N. 479. His Domesticks, what, 486. The Effect a Discourse of his on Marriage had with his Audience, 500.

Soul, the Excellency of it confider'd in relation to Dreams, N. 487.

Sparkish (Will) a modish Husband, N. 479.

Spectator, his Account of a Coffee-house Debate, relating to the Difference between Count Rechteren and Monssieur Mesnager, N. 481. The different Sense of his Readers upon the Rise of his Paper, and the Spectator's Proposals upon it, 488. His Observations on our modern Poems, 523. His Edict, ibid. The Esfects of his Discourses on Marriage, ibid. His Depatation to J. Sly, Haberdasher of Hats, and Tobacconist, 526. The different Judgments of his Readers concerning his Speculations, 542. His Reasons for often casting his Thoughts into a Letter; ibid. His Project for the forming a new Club, 550. Visits Mr. Motteux's Warehouses, 552. The great Concern the City is in upon his Design of laying down his Paper, 553. He takes his leave of the Town, 555.

The INDEX

Squires (Rural) their Want of Learning, N. 529.
Stripes, the Use of them on perverse Wives, N. 479.
Surprise, the Life of Stories, N. 538.
Swingers, a Set of familiar Romps at Tunbridge, N. 492.

Green Committee of the Property of the Carles Colobert

Thrash (Will) and his Wife, an insipid Couple, N. 522.

Tickell (Mr.) his Verses to the Speciator, N. 532.

Tickell (Mr.) his Verses to the Speciator, N. 532.

Titles, the Significancy, and Abuse of them, N. 480.

Tom Truss, a Tender Husband, and careful Father, N. 479.

Toper (Jack) his recommendatory Letter in behalf of a Servant, N. 493.

Travellers, the Generality of them exploded, N. 474.

Truth, the Excellence of it, N. 507.

Turner (Sir William) his excellent Maxim, N. 599.

Tyrants, why so called, N. 508.

South the Verentency of the XLet'd to relation to Dreams

Virtue, the Use of it in our Afflictions, N. 520.

Residen mon one Rife. Whis Paper, and the Synthe-

WEalth, the Father of Love, N. 506.

Wedlock, the State of it ridiculed by the Town-Witlings, N. 525.

Wife, the most delightful Name in Nature, N. 490.

Winter-Gardens recommended, and described, N. 477.

William III. King of England, compared with the French
King, N. 516.

Wife (Mr.) the Gardener, an Heroic Poet, N. 477.

Wit may purchase Riches, butis not to be purchased by Riches, N. 5220

The INDEX.

Wits Minor, the feveral Species of them, N. 504. Wits ought not to pretend to be rich, 509.

Wives, perverse, how to be managed, N. 479. Women greater Tyrants to their Lovers, than Husbands, N. 486. Reproved for their Neglect of Dress after they are married, 506. Their wonderful Influence upon the other Sex, 510.

World of Matter, and Life, considered by the Spectator,

N. 519.

The End of the Seventh Volume.

